



# CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

## THE CHURCH AND AFFLICTION

The Handicapped Child

**VIRGINIA F. MATSON**

Cross and Caduceus

**ASA ZADEL HALL**

Sacramental Healing

**WILLIAM H. ANDERSON, JR.**

Psychotherapy and Pastoral Care

**WILLIAM L. HIEMSTRA**

**SPECIAL FEATURE:**

The Press and Sex Morality

**THE EDITORS**

**25c**

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★ The uniqueness of biblical history is examined in "The Saving Acts of God," second of the significant *Basic Christian Doctrines* essay series. Professor George Eldon Ladd traces the divine revelatory events through Old and New Testaments (p. 18).

★ Five articles relate the ministry of Christian healing and service to problems of the afflicted—neglect of handicapped children (p. 3), the physically ailing (p. 6), anointing the afflicted (p. 8), the clergy's role in psychotherapy (p. 10), and the ministry to so-called incurables (p. 13).

★ Editorial Associate Philip Edgcumbe Hughes devotes his "Review of Current Religious Thought" to the distinguished contemporary Dutch scholar, "one of the profoundest thinkers now living," Herman Dooyeweerd (p. 40).

★ Featured in *The Bulletin* of The American Society of Newspaper Editors simultaneously with this issue is the panel discussion "The Press and Sex Morality" (p. 20) by the Editors of CHRISTIANITY TODAY.

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## A NEGLECTED MINISTRY:

# What of the Handicapped Child?

VIRGINIA F. MATSON

A significant change in the educational climate of our country during the past ten years is the growing preoccupation with the handicapped or exceptional child. Public school leaders have engaged in extensive research and effort to provide specialized education for these children. We are hopeful of facilitating the social adjustment of most of these children and developing their full economic potential.

Out of more than 4 million children born annually in the United States, three per cent, or approximately 120,000, show signs of mental deficiency. The recent trend is to hospitalize only the most severe and inadequate cases, and to encourage families to care for their own children as long as possible. This statistical prediction therefore inescapably faces every facet of society in nearly every community of our land.

Sooner or later the Church is bound to be confronted with her responsibilities for these children and will be asked to relieve some of the sorrow and despair attending a handicapped child. For the Church this challenge is not simply an educational matter; it is also a matter of conscience.

Some may well ask, do church schools have to receive the mentally retarded, with all the costly special teaching facilities they require? And will the expensive effort accomplish any real and lasting spiritual good that can be related to the total gospel outreach?

At first glance, a lot of well-meaning folk will shout "yes." However, a happy affirmative does not effect a solution to the most difficult and trying problems which education of this type imposes upon the church school and those concerned with its management. Nor will it enlighten those uninformed communicants in the church body who believe all such handicapping is "the result of sin."

Simply accepting the child into the church community will not guide the pastor in counseling the

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anxious and sometimes guilt-ridden parents, nor will it show the harassed church school teacher how to teach such a child.

For example, some time ago well-meaning church members introduced into our church community an indigent, mentally deficient family in which four out of seven children were retarded. The family came desultorily and only if members made extra effort to transport them by car. The children were unkempt, at times dirty and repelling. They constantly embarrassed our young church community when visitors were considering making our church their spiritual home. During worship and church school, the children mostly sat apathetically. But one small boy was a real behavior problem. I well remember my own struggle for self-control the night of a Christmas program in which my children were appearing. In the crowded auditorium this child was sitting on his mother's lap, next to me, and systematically spat all over a new suit I was wearing, covering it with unsightly stains. From time to time his mother shifted him to a new position. A dull and inadequate person, she seemed unable to control him and indifferent to his need of firm discipline. Finally she let him slip from her lap and for the balance of the evening he ran and squealed up and down the church aisles, disrupting the enjoyment of the program for the whole audience. Frankly our church community rather sighed with relief when the family chose for themselves one of the new Pentecostal churches on the fringes of our town.

Ever since, I have asked myself, was my attitude toward this child and family correct? Was there a proper and sensible way to handle this situation? And what if another occasion should arise in which perhaps a severely retarded child of one of our better families might attend our church? What should be our attitude? What might we do in such a situation to be truly effective and useful to Christ? Could such a child be brought to a saving knowledge of our Lord, and admitted to church membership, baptism, and the communion table?

There are no easy answers. But certain understand-



ings are available to workers in the field of educating the mentally handicapped with which the Church should be conversant. For example, 30 years ago it was believed that 80 per cent of all mental handicaps derived from familial or genetic causes. Prior to that, many folk considered the severely handicapped child to be possessed of a demon as the result of some sin of his own or of his parents. Today it is known that less than 20 per cent of all retardates derive their handicap from conditions traceable directly or indirectly to genetic difficulties. The major cause of retardation is due to injury or illness prior to or at birth.

Therefore, it is to be expected that *80 per cent or more of the children in any program for educating the mentally retarded will come from families which are normal and in which they will probably be the only one so afflicted.* It is also encouraging to know that, of all retarded children, *more than 80 per cent have less than serious afflictions* and can probably function well in a church school setting with informal atmosphere and concrete portrayal of lesson materials.

A family with several retardates, such as we knew in our church community, is actually a rarity. The chances are less than one in 10,000 that another family so severely beset with retardation might reappear in our area.

It is the children with organic disorders who are most often going to appear at the door of the church school seeking acceptance: the cerebral palsied, the brain-damaged, the perceptually handicapped, the controlled epileptic, and the aphasic. And they will come from families of average or above average intelligence and ability to make a good spiritual contribution to the church family. The families of these children will have spent thousands of dollars and thousands of hours of intensive effort, and they will have suffered long periods of anguish, sorrow, and spiritual searching trying to understand why this has happened to them. Often the parents will suffer inward guilt and shame over their child's condition. They will alternately try to hide his condition on the one hand, and pressure him into being "normal" on the other, thus compounding his mental handicap with emotional and behavior disorders.

#### THE CHURCH FAMILY

Such a situation clearly presents a spiritual challenge to the entire church community. Often forgotten, until one is oneself a sufferer, is the fact that the Christian life finds its true challenge in victorious living and overcoming power in the face of overwhelming tragedy and even death. Thus it is that the Body of Christ, which is the Church, must supply the spiritual solace to relieve the sorrow and anguish of the parents over a damaged child, and simultaneously develop within

that child all the spiritual resources of which all humanity, no matter how handicapped, is capable.

Upon the pastor, of course, will fall the primary responsibility of dealing with and directing such a sensitive situation. For this he must be a spiritually strong, adequate, and vital person with intimate knowledge of the paths that lead through the valley of shadows. He must be able to control his well-intentioned flock and steer them delicately through the maze of conflicting emotions which beset the troubled family of a handicapped child with all its fear of pitying stares or downright rejection. He must be able to lead the parents surely to the illuminating verses of Scripture which will convince them that Christ needs and will use even the sorrow and troubled factors surrounding the life of a handicapped child.

Beyond pastoral leadership in dealing with the family of a retarded child lie the responsibility and carefully disciplined behavior of the church family. The primary concern of all must be full acceptance of the child. Withdrawal, stares, even over-concern, reflect a form of rejection to the overly sensitive family, which prefers the minimum amount of attention drawn to their plight when they are undergoing their initial assimilation into the church family.

These are but beginning steps. Children with organic damage often suffer a multiplicity of handicaps. They may have hearing problems, crippling conditions, and can evidence such unpleasant physical symptoms as drooling, uncontrolled jerking, speech defects, and odd gestures and posturing. They may also demonstrate severe distractibility, short attention span, and disturbing behavior symptoms. Their anguished parents are well aware of this but yet hopefully look to the church as their one haven of understanding and restful acceptance in their total community experience. At first glance it would seem utterly impossible for any church community to provide such an ideal atmosphere. What church school, already quite disorganized by normal restless youngsters, is going to be able also to absorb into its midst so disturbing a factor as an odd-looking, unmanageable, brain-damaged child? And where could one ever hope to find a church family which would not be likely to have one person who would blurt out a mistaken offer of sympathy?

Jesus Christ, however, is the Lord of impossible situations. That is proven by every healing outreach of his hands while upon earth. The leper, the hopelessly blind, the epileptic, and restless children were not turned away by him because the person might be unpleasant to have around. Nor is it ever recorded that he poured out upon such a person or his family any maudlin sympathy. His duty was to reveal the Father, and he went about healing and offering freedom from the bondage of the affliction. "That the works of the



Father might be made manifest . . ." is the clue, not only for the stricken child and his family, but also for each member of the church family as they prepare themselves to accept this little one into their midst. For "making manifest" also means that we, the normal, may see that this child presents a golden opportunity to let the love of Christ flow out from us to him. It is the way God's creativity will give this child a richer social opportunity and spiritual blessing.

Modern education has proved that even the most difficult brain-damaged or disturbed child can be brought to quietness in a properly arranged setting. And even a novice in special education can do much to bring such a child under control if he or she is innately peaceful and an inwardly mature person. Such children have rare sensitivity to the inner lives of others.

Surrendered Christians can bring healing power into these troubled lives. These children can be taught simple facets of the Christian faith. In a quiet secluded atmosphere, with only a few children at a time, the flannelgraph board and concrete object lesson can be used. Stories and songs will be learned and loved by the youngsters as they come to know about Jesus.

In the work of teaching and helping handicapped children, members of the church group will sooner or later question themselves about certain theological realities. How much can such children ever come to understand about church doctrines or salvation by faith? While facing these concerns, church folk should realize, first of all, that there are wide varieties of retardation. Once terms like "imbecile," "idiot," and "moron" were used to designate these differences. But with the passing of the years these terms have become so overloaded with misinformation and misunderstanding that educational thinkers have discarded them. Today all such children, ranging from the helpless residential case at the bottom level ability to the slow learner at the near average levels, are divided into only two groups. One group is designated *educable* and the other *trainable*. Clinical psychologists can make subtle distinctions between these two groups and work out many precise formulas for deciding their learning capacities. However, for any church school which would educate these children, certain simple differences between them can be used to illustrate their fundamental learning capacities and teachability.

An educable retardate can grow up to earn a living, marry, raise a family—if his limitations are understood and he isn't pressed to work beyond his capacities. A trainable child can only look forward to a very sheltered future. However, he can definitely be a socially acceptable being, often humorous, and definitely lovable.

The curious fact that I can attest—after seeing many, many severely retarded children and many with ugly deforming physical handicaps—is that their humanity

always shines through. Some have such a positive luminescence and purity of soul, free of all the artificial sophistries, that they work spiritual miracles in the hearts of those around them. It is probably for this reason that so many folk like to work with these children. It makes them feel closer to God.

The differences in the categories of retardates reveal the theological challenge provided by each group. The educable child can undoubtedly be led to make a decision for Christ. He can probably understand that God sent a person in Jesus Christ to reveal his loving nature and to forgive sins. While he may be a bit vague about the depth of sin, he can probably be readied to accept Jesus Christ as his personal Saviour. Educable children can usually fit into regular church school classes and catechism sessions, provided we remember not to expect too much of them. They will thrive on simplicity, graphic illustrations of Bible stories, and object lessons illustrating spiritual truths.

It is the trainable child who will require special educational structuring within the church school, just as he does at home and in the public school. Furthermore, he will require a different moral and theological approach to the problem of his salvation. Because such a child cannot by any power of intellect which he possesses ever make any decision for himself at all, he is certainly inadequate to make the most important decision ever made in any human life—the decision to accept Christ as a personal revelation of the Father-God, a propitiation for sin, and the motivating and creative power operative in his life through the Holy Spirit. But it would seem inconceivable that the Father who loved us enough to send his only begotten Son to make such a sacrificial atonement for our sins would not have provided a way for these stricken lambs to come into his fold.

END

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D. BRUCE LOCKERBIE

# Cross and Caduceus

ASA ZADEL HALL

Not far from where I am writing there is an up-to-date Presbyterian hospital. In the adjoining parking-lot is a long line of doctors' cars each with a caduceus—the common emblem of the physician. Atop the tower of a not-distant Presbyterian church is a cross, the recognized emblem of Christianity. The cross and caduceus are seen in open alliance.

Within a mile of my residence stands a church of another major Protestant body which supports no local hospital but maintains a tepid and innocuous interest in the ministry of healing by sharing in the support of a hospital chaplain.

Within a wider radius one of the newer denominations has a church. It teaches that the prayer of faith is all that is required for complete healing and definitely opposes the employment of doctors and drugs.

The three examples indicate that evangelical Christianity presents no unified and consistent answer to the problems of healing.

## RECONCILIATION AND HEALING

Does Christianity need to reappraise and to restate the relationship between the gospel of reconciliation and the gospel of healing? Without softening the Gospel's "joyful sound which conquers sinners and comforts saints," should we not be able to suggest a message of healing to augment the church's spiritual witness?

When Jesus commissioned the twelve, the record says, "he sent them to preach the kingdom of God and to heal the sick" (Luke 9:2). There are those, of course, who claim that this was a special commission to preach and heal in order to meet an emergency. If so, when was the commission revoked? Could the commission be half revoked and half retained?

To be sure, when given, the commission meant something different from what it means today. In Jesus' day there were no hospitals, no medical specialists, no trained nurses, no clinics, no laboratories. Christ's field of service might be likened to that of

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Schweitzer in Africa or Grenfell in Labrador where the only hope of the sick has been to get in touch with the missionary. Undoubtedly Schweitzer and Grenfell were moved by the need in these far-away fields much as Jesus was moved by the needy multitudes of his day. Even today in America, despite our many facilities to care for the sick, there remains an appalling need for a healing ministry. To meet this need the faith-healers and Science cultists broadcast the alluring message that God will heal everybody who has the right attitude of heart and mind.

## FAITH THE ONLY CRITERION?

The Bible gives numerous examples of men in dire need who possessed faith and prayer and consecration but failed to be healed. Paul's "thorn in the flesh" is, of course, a classic example (II Cor. 12:7). But we must not forget Timothy's stomach trouble (I Tim. 5:23) and Trophimus, left sick at Miletus, (II Tim. 4:20), and Epaphroditus, Paul's "fellow-soldier," who was "nigh unto death" (Phil. 2:25-27). Why was it that Paul could heal the demented slave girl at Philippi, the lame man at Lystra, Eutychus, the young man who fell out of a third-story window, and yet did nothing toward healing these others?

Was he empowered just on special occasions? Was he enthused with a sort of divine frenzy or ecstasy when he performed these miracles, like Samson when the "Spirit of the Lord came mightily upon him" (Judges 14:8)? Was Paul at other times as powerless as Samson when his locks were shorn? We know that the disciples, being men, were not always able to remain at the spiritual pitch of the Mount of Transfiguration (Matt. 17:4-9). But to think that the power of healing appeared and disappeared without rhyme or reason in a man like Paul would force the conclusion that our God is capricious. At times he would seem to hear Paul's prayer for healing, while at other times he would be deaf to all entreaty.

Some other factor must condition the problem of healing. We cannot support healers who state, "It is a mistake to teach anyone that God ever wills us to suffer," or "I believe and know beyond the shadow of a doubt that it is the perfect will of God to heal you



from every affliction of your body," or "Why should the child of Infinite Perfection ever be ill?" Without impugning their integrity or questioning their motives, (although some evidence of misrepresentation is available), we point to the failure of these healers to cure all cases brought to them as sufficient evidence that their claims are unjustified.

It is true that on many occasions Jesus rebuked his disciples for lack of faith (see Matt. 17:20, 6:30, 14:31) and such rebuke is merited today. But we have also seen that Paul's inability to heal all cases cannot be attributed to lack of faith. Nor can it be so interpreted in the lives of later Christians such as David Brainerd, who died of tuberculosis while evangelizing the Indians, or David Livingstone whose great heart was buried under a tree in darkest Africa, or Adoniram Judson who gave his life for the Burmese.

But note the elements that entered into one of Jesus' own miracles of healing. In Matthew 9:2, 5, 6, we have some significant statements about the healing of the palsied (really paralytic) man: "And Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee." Two factors enter into this miracle of healing: one, "seeing their faith." It was the man's friends who had exhibited faith. No mention is made that the patient himself had any faith. This element of individual faith is often exaggerated while other considerations are ignored.

#### DISCLOSING THE SAVIOUR

The second element is, "thy sins be forgiven thee." What did the act of forgiving have to do with the healing? Was it just an additional exhibition of Christ's power—an extra thrill for the gaping, curious crowd? Scarcely. Jesus wished to give this paralytic a *clean slate*. He started from the inside and worked out. Spiritual healing was absolutely necessary to the man's complete well-being. His body might have been healed, might have become a perfect instrument, but an instrument for what? Mind and body might have become instruments of destruction. He had to be cleansed and made fit for the Master's use.

In exploring the reasons for healing we have now come out to the main road, the highway of salvation. Here we encounter Christians who claim that bodily healing is a part of God's plan of salvation. They teach that the Atonement provides for everything. Undoubtedly when God enters human life, he cleanses and purifies and ennobles every part of that life. To men like Harry Monroe and Jim Goodheart, whose bodies had been besotted and depraved, Christ brought a glorious transformation. But does conversion imply that after accepting Christ, these men never had an ache or pain or a skipping heartbeat? Did Fanny Crosby and Helen Keller and George Matheson have

their sight restored because they were exemplary Christians. Did Paul get rid of his thorn?

The healing of the lame man makes plain the *primacy of spiritual healing*. The man's soul was first cleansed, then the body. The order has never been changed. *The Christian is God's exhibit* of what his transforming power can do for a sinful man.

Like Paul, he may be called upon to glory in his infirmities. Three times in one chapter Paul emphasizes this fact (II Cor. 12:5, 9, 10). Paul might have permitted his physical handicap to interrupt his work as a missionary. Perhaps he told himself, "Nobody will believe me when I tell of God's limitless mercy and goodness unless I exhibit perfect healing and soundness before their eyes. Unless God heals me I shall be unable to preach another sermon or heal another sick person." But Paul is able to hear Christ say to him, "My grace is sufficient for thee. My strength is made perfect in weakness" (II Cor. 12:9). Out of his humiliation he could cry, "God forbid that I should glory save in the cross of our Lord Jesus Christ" (Gal. 6:14).

#### DISPLAYING CHRIST TO THE WORLD

Surely the concept of the *Christian as a gazing-stock* is not unfamiliar to any student of the Word (Heb. 10:33). As Jeremiah was called upon to sink in the dungeon's mire rather than retract his prophecy, and as Ezekiel was called upon to eat barley cakes mingled with manure as an exhibit of what would come to Israel in captivity, and as Hosea was required to live with his faithless wife to exhibit to Israel the damning influence of faithlessness, so God uses trials and sufferings of his servants to exhibit his truth to the unbelieving world.

Let's get things in true perspective. Bodily healing is *not* the main objective of the Church. The main purpose of the Church is *to represent Christ to the world*, to exhibit his love and pardon and forbearance. When this can be done best by a broken body, let it be done that way. But for the most part, we believe, God is best revealed in a sound mind and body. Christ still qualifies as the Great Physician, the physician of souls as well as bodies. To sin-sick, harried, and disease-ridden suppliants he reaches out a healing hand as to the leper of old saying, "I will; be thou made clean" (Matt. 8:3). What the cleansing means will vary in different lives. We can exhibit to the world what manner of men Christ wishes his representatives to be. It is for us to bring to the world *an exhibit of the whole Gospel*, the salvation of spirit, mind, and body.

#### PROGRAM FOR THE CHURCH

To do this we must utilize all God-given resources:

1. The Church should respond to a fresh and compelling call to prayer. The words of James are still



pertinent: "The prayer of faith shall save the sick." Not always will their bodies be saved, but spiritual healing is always possible. If prayer always healed sick bodies, sickness and old age and death could have no effect upon a person professing faith in Christ.

2. Christians should seek a new insight into the laws of health—the normal functioning and relationship of spirit, mind, and body. The Christian must shun mechanistic philosophy and rely on God's presence and power to finish his new creation in our lives.

3. The Church should utilize whatever means are available for bodily healing. James speaks of anointing the body with oil (the Greek says "olive oil"). Olive oil unctions are still used by doctors and hospitals in treating weak infants. The directive by James opens the door to whatever means are serviceable in restoring health, including the skill of the surgeon and physician.

4. Churches should give an opportunity for those who have received healing of spirit, mind, or body to tell about it. Such testimony will strengthen the faith of speakers and listeners.

5. Pastors should conduct classes and seminars to teach sane and true ideas of Christian healing. Workers should equip themselves with comprehensive literature explaining the ministry of healing. Lead the patient to place his hand in the strong hand of the loving Heavenly Father for time and eternity.

6. Contend earnestly for *abundant living*. This phrase has been so prostituted by realtors peddling a more glamorous house, and by salesmen for swimming pools and soft mattresses and cocktails, that its higher meaning has been obscured. Read Paul's majestic recital of the Christian's heritage in Philippians 3:7-14 and in Colossians 2:6, 7, and think of *your* intended part in this abundant life. Seek more perfect bodily health. Learn how to relax when tired or worried. It is not enough to tell sick people to relax. They should be shown how. While relaxed, learn to drink in God's wonderful provision of love, joy, peace, forgiveness, and fellowship. Take time for meditation. Picture in your mind the kind of person you would like to be by God's help, and you will find yourself unconsciously growing toward your ideal.

The cross and caduceus are not separate and inimical, they are interlocked. Paul's prayer for the Thessalonians may well become our prayer: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (I Thess. 5:23). The same Apostle also reminds us that, as fellow-Christians, the glorious fulfilment of our salvation, towards which we should constantly be moving, is the attainment of "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13).

END

# Sacramental Healing

WILLIAM HENRY ANDERSON, JR.

Healing by prayer either with or without the use of modern medical science has become a widely accepted part of the modern American religious scene. This is especially true of two sectors of the church which otherwise are rather different. The Pentecostal groups on the basis of a very literal acceptance of Scripture have made healing an integral part of their church life. Some ministers of the Episcopal church in a trend back to Catholic theology have adopted anointing and prayer for the sick as a substitute for the Roman sacrament of unction. Many others, while sympathetic for various reasons to the basic idea, are puzzled about the place of faith healing in both their theological and ecclesiastical system.

The following is a proposed solution. The ideas have their source in John Calvin's discussions of unction (*Institutes* I, xvii, 3 and 9; IV, xiv, 1; IV, xiv, 9; IV, iii, 16; IV, xix, 20; IV, xix, 18; IV, xix, 21; *Articles of Faith with the Antidote*, Article X) and his commentaries on relevant biblical material (Isa. 6:10, 19:22; Jer. 14:19, 17:14; Matt. 9:2, 10:1; John 17:41; Acts 19:6; I Cor. 11:30; James 5:13-16). Calvin says that anointing and prayer was a sacrament only of the apostolic Church. The Roman church mutilated the sacraments of Baptism and the Lord's Supper, but Calvin claims to have restored a biblical teaching and practice of these sacraments. Could the same have been the case with unction?

In Protestantism the number of sacraments has been limited to two—Baptism and Holy Communion. This writer realizes the serious nature of a proposal to increase this number. However, after due consideration of material presented below, it has seemed a possible way of developing a theology of healing for pastoral

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use. The reason for considering the anointing of the sick as a sacrament is that it would seem to fulfill the definition of a sacrament. A sacrament is an ordinance enjoined by our Lord himself, in which a visible element is used as the sign and seal of the reception of a spiritual blessing. In the New Testament we find Jesus sending forth his disciples to anoint in Mark 6:13 as he sent them to baptize in Matthew 28:19, and we find the elders of the church anointing with oil and praying for the sick. The visible element is the oil which in Scripture is a sign of the Holy Spirit. This oil is communicated by the hands of the pastor, and the laying on of hands is a scriptural symbol of the communication of the power of the Holy Spirit. Healing is most assuredly a spiritual blessing for two reasons: first, it comes through the Holy Spirit; and second, it is ordinarily accompanied by a sense of forgiveness. In these two aspects, sacramental healing is similar to sacramental Baptism and the sacramental Lord's Supper.

The oil no more confers healing apart from faith than the water of Baptism or the bread and wine of Holy Communion confer blessing apart from faith. The communication of God's pardon of sins through Jesus Christ is integral to healing in Mark 6:12-13 and James 5:13-16, just as forgiveness is basic to baptism and communion. This method of prayer for the sick was a part of the practice of the early Church.

#### MEETING CURRENT OBJECTIONS

If the Church treats this as a sacrament, many of the objections to current healing practice are answered. First, it is the act of the Church, and not the act of an individual. Individual activities, no matter how well-intentioned and biblical in nature, are always open to criticism. Secondly, sacramental healing is under the supervision of the Church and ordinarily is done only by the offices of the Church. The sacramental blessings are often communicated directly by God's Spirit apart from the sacraments, but the Church ordinarily uses the instruments of the sacraments as means of grace to communicate the blessings of Christ. God answers the private prayers of his saints, but healing as a sacrament is an official act of the Church. Thirdly, prayer for healing is properly offered to God the Father, that for the sake of Jesus Christ, the healing power of the Holy Spirit may be communicated to the believer who is ill. This is not only a prayer for healing, but must also be a plea for pardon from sins.

Although there is some variation among Protestants about the definition of a sacrament, there is general agreement about the spiritual blessings issuing from the practice of the sacraments. Most Protestants make faith primary, while the elements, circumstances, and method are secondary. The treatment of healing as a sacrament is logical whether the sacrament is considered as a

symbol of the power of God in Christ or as a moral real presence of the supernatural. The practice of healing as sacramental in nature harmonizes with varying views of the nature and importance of a sacrament.

A sacrament of anointing offers the following advantages for those who are interested in utilizing healing as a part of their ministry. The idea of the sacramental nature of healing has a biblical basis. It is done within the framework of the Church as an official act of the Church. It allows a pastor to offer a fuller ministry to his people. If a pastor offers healing as a sacrament, it is only to those who, within the framework of the Church, have professed faith in Christ. The true pastor of a church is not interested in reputation, but in the spiritual blessing of his people. There is no personal glory for the dispenser of sacraments, but Christ sends his Holy Spirit and Christ receives the glory and honor due him.

The material in this study on the healing ministry of the Church reflects the writer's personal conviction. In some ways it is a synthesis of the Pentecostal and Episcopal viewpoints being both biblical and sacramental, with the catalyst provided by Calvin. The traditional view that there are only two sacraments has massive weight as an objection, but does the Bible restrict us to two sacraments? This writer, being a pastor, feels very strongly that he should offer all the benefits of faith in Christ to his people, and the concept of sacramental healing is a pastor's method of meeting this need.

END

## Miracle

God does not change the courses of the stars,  
To satisfy man's whim;  
Nor will He chart a pathway through the sky  
Up which to climb to Him.

He views man's frantic foraging in space  
With condescending eye,  
And, with the majesty of tolerance,  
Permits the brave to try.

But when on earth one contrite spirit bows,  
Acknowledging His grace,  
God sweeps the stars aside and, with one move,  
Sublimely cancels space.

The heavens may continue to evade  
Man's scientific art;  
But faith in Christ, at any moment, will  
Bring heaven to the heart.

HELEN FRAZEE-BOWER



# Psychotherapy and Pastoral Care

WILLIAM L. HIEMSTRA

The Christian Church is searching for a true pathway to minister to persons in need without compromising her heritage or neglecting the advances of science. A healthy absorption of some aspects of psychotherapy with pastoral care should produce a type of pastoral counseling that does not neglect God or ignore man. Psychotherapy also can become more therapeutic if it will incorporate some elements of pastoral care.

There are essential differences between psychotherapy and pastoral care. Psychotherapy is the main therapy in psychiatry which is a branch of medical science. The psychotherapist seeks to influence psychically persons suffering from emotional disorder in order to effect a cure or remission of symptoms. He aims to promote physical and psychic health as these two may be interrelated. Psychiatric treatment uses the means of "catharsis, working through, re-education, the bringing about of emotional maturation, reassurance, and encouragement, suggestion, and manipulation of the environment" (George Frankl, "The Dilemma of Psychiatry Today," *Mental Hygiene*, Vol. XXXIII, No. 4, Oct. 1949, p. 554).

Pastoral care is essentially a ministry of the Word of God to the individual by an ambassador of Jesus Christ. Its aim is to bring people into a right relationship with God through fellowship with Christ and to establish people in that relationship. It hopes that mental health will be an indirect but real secondary benefit consequent upon the achievement of its primary spiritual goal. Pastoral care utilizes the means of the Gospel and prayer to convey a message of forgiveness of sins and encouragement in sanctification.

Another relative difference between psychotherapy and pastoral care is that the former is more concerned with general revelation and empirical science in connection with the person's relationships to himself and others. Pastoral care is more concerned with special revelation and the person's relationship to God.

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Despite the many differences, there is a close relationship between psychotherapy and pastoral care. Both want to see man in his totality. When psychiatry tries to have a total view of man, it necessarily becomes involved in the area of pastoral care. Sigmund Freud reacted against structural psychology and emphasized the importance of the instinctual in man because he wanted a total view of man. Alfred Adler felt that environmental factors must be considered if man is to be understood in his totality. The emphasis of Carl Jung on the "collective unconscious" and that of Karen Horney on "character structure" indicate the same scientific search for a total view of man. More recently Harry Stack Sullivan has emphasized the significance of interpersonal relationships. If psychiatry is concerned with depth psychology, it must also necessarily consider that which is in the depths of man's being—his relationship with God. When psychotherapy examines the function of conscience and relates itself to conscious as well as unconscious guilt feelings, it reaches an area of pastoral care even if it does not wish to do so.

Pastoral care is also interested in a ministry to the total person, and when it seeks to do so comes close to the area of psychotherapy. The pastor is called upon to deal with many persons having a variety of problems. He encounters people who have compulsions, conflicts, tensions, and fears which restrict the development of the life of faith. When the pastor attempts to remove these barriers, he comes close to the area of psychotherapy.

## INTERPERSONAL RELATIONS

In addition to the proximity of the two disciplines caused by an operational basis of a total ministry to the whole man, psychotherapy is closely related to pastoral care when consideration is given to the person of the psychotherapist. He is a person with interpersonal relationships, including a negative or positive relationship to God. Despite vehement protestations of objectivity, the therapist cannot free himself from the totality of his personality with its background material of faith or unbelief regarding God. The therapist has a philosophy of life. He is more than a technician



even if he does not wish to be more than that. If psychotherapy aims to synthesize the various aspects of life, it necessarily becomes involved in spiritual concerns—which is the territory of pastoral care.

Psychotherapy aims to promote mental and emotional health. However, there is no universal agreement concerning a definition of a healthy person. For Freud health must be related to the norm of the pleasure principle. Adler believed a healthy person to be one who was well-adjusted to the community. Jung spoke about individual self-realization as essential to mental health. The Christian wishes to consider health in relation to a two-world-and-life view in connection with the teaching of Jesus about the more abundant life. On this basis, if psychotherapy is to promote health in the full sense of the term it must share in the purpose of pastoral care, that is, a concern about a right relationship to God. Partial overlapping of the two disciplines is a necessary good and not an evil.

#### A COMBINATION OF SKILLS

Psychotherapy and pastoral care may be combined in certain instances. Psychotherapy whose chief aim is to promote mental health should be concerned about the restoration of a right relationship to God. On the basis of the doctrine of the universal priesthood of believers, the exercise of pastoral care may be the privilege and duty of a Christian therapist. If a client were to ask in sincerity and without clever subterfuge, "What must I do in order to have eternal life?" the psychiatrist ought not to feel obliged to reply, "That is out of bounds for me—I shall arrange for you to see a minister."

Even as psychotherapy must be concerned about spiritual health, so also must pastoral care be concerned about mental health and utilize the means of psychology and psychiatry in order to achieve maximum spiritual health. In all the necessary overlapping, there must be a close adherence to the primary specific which is unique to each discipline.

The necessity of combining psychotherapy and pastoral care in order to produce evangelical pastoral counseling is indicated by the weakness of the traditional methods of pastoral care. In the latter case pastors were exclusively concerned about the conscious life. There was a lack of understanding of the real needs of the person by giving easy answers which did not meet the need because of the tendency to generalize, dogmatize, and moralize. To illustrate: A teacher comes to complain to her pastor about an unreasonable hostility she has toward two boys in her class. If she is told that her attitude is sinful and that she must repent and resolve not to have such feelings again, the problem will be repressed and the teacher made to feel more guilty than she was before seeking pastoral counsel.

By utilizing some psychotherapeutic techniques, the pastor may help the teacher to achieve insight into the perplexing situation and a consequent peace with God as she is helped to discover that she is projecting hostility which she feels toward the minister's son who jilted her 20 years ago upon two young boys in her class who also happen to be sons of ministers.

The plea for combining psychotherapy with pastoral care does not imply the absence of referral procedures. Pastors are not equipped to treat persons who are suffering from a psychosis, a severe neurosis, or a serious personality disorder. Nonetheless a large number of so-called normal people with problems can be helped by pastoral counseling. One city pastor lists the variety of problems he has encountered in pastoral counseling.

1. Marital problems—threatened divorce or divorce, estrangement, unfaithfulness, adultery.
2. Sex problems—masturbation, perversions, illegitimate sex relations, ignorance, and anxiety.
3. Tensions and conflicts between parents and adolescent children.
4. Inability to find satisfaction in work, inability to find meaning in life, inability to love, insecurity, lack of trust in God, others, and self.
5. Problems of the unmarried.
6. Tensions in work situations—conflicts between employers and employees, people feeling threatened by job insecurity.
7. Theological questions—matters regarding biblical interpretation and prayer, doubts concerning God's love and his existence. (E. Van der Schoot, *Nieuwe Mogelijkheden Voor de Zielszorg*, Erven J. Bijleveld, Utrecht, 1955, p. 7.)

Some may object to any combination of psychotherapy and pastoral care. Those who sharply separate the natural and the spiritual would maintain a dualism of these two disciplines. Others may fear that in the process of combination, psychotherapy will become inferior and pastoral care will become secularized. It must be admitted that the latter is a real danger, particularly where the pastors are exclusively concerned about this world and the problems of people here and now. When clergymen have a weak theology or allow psychology to be normative and dominant, pastoral counseling becomes mere humanism with a religious coloring. Pastoral care ought not to be replaced by psychotherapy. Spiritual health must remain its primary concern and psychic or mental health a vital secondary objective.

In combining psychotherapy and pastoral care, the pastor can use several psychotherapeutic techniques in addition to the primary means of the Word of God and prayer. Catharsis is a significant means in psychotherapy. Its use is based on the theory that certain thought processes are inhibited because they are associated with painful emotional experiences. Catharsis results when the experience is recalled into consciousness with the design of expressing the thought and feeling in order to obtain release. Catharsis resembles confes-

sion in the disclosure of the inner life and the elimination of resistance. However, catharsis is utilized to achieve emotional or psychic well-being whereas confession wishes to achieve spiritual well-being. In catharsis, the aim is to purge the unconscious: in confession one expresses conscious guilt. In catharsis, the psychotherapist acts on his own authority, but in confession the pastor acts on the authority of God.

Nondirective counseling, client-centered therapy, and directive listening have been caricatured by critics of pastoral counseling. However, it must be recognized that real listening is an essential in pastoral counseling. If a counselor cannot listen, he is powerless to help.

Even though he be wise in knowledge (including learning in biblical wisdom), the pastoral counselor must have sufficient openness and freedom to do the difficult work of listening in order to understand the counsellee in his present problem. Only after the counsellee has been understood can the counselor confront him with the Gospel which is relevant.

Suggestion is another means which may be employed in pastoral counseling. This technique undoubtedly has been used to excess and without discrimination, but its use in certain instances is legitimate. Suggestion is acceptance without insight—acceptance on the basis of the authority of another person. The pastor must be careful not to substitute his own ideas for the Word of God. He is obliged in his use of suggestion to bind people to Christ and not to “play God” as the authoritarian suggestor. Reassurance has probably been used too soon too often. If the unconscious were autonomous in man, all use of this means would be taboo. While rejecting the autonomy of the unconscious and accepting the existence of unconscious factors, pastoral counselors in specific instances may employ reassurance with profit. Encouragement and persuasion may be regarded as varieties of suggestion which have possibilities of therapeutic benefit when used as adjuncts to other primary means.

Must autosuggestion be contraband in counseling? Christians may with propriety tell themselves what God says about them—that they are new creatures in Christ (II Cor. 5:17) and that God works all things together for good (Rom. 8:28).

There are two main requirements for successful pastoral care. The pastoral counselor must meet the counsellee with the love which Christ gives. This implies respect and patience in interpersonal relationships and a confident hope in that which God can do. The pastoral counselor must also acquire skill for his highly responsible work by a right use of the Bible and prayer, together with a legitimate use of psychotherapeutic techniques. In this integration, God will not be irrelevant nor will human need become inconsequential for this life or for that which is to come.

END

## WE QUOTE:

CHRISTIAN PSYCHIATRY—“It is very common these days to see religion and psychiatry joined together with the conjunction *a-n-d*. Many articles and books appear under a title of that sort and their authors are concerned to show that religion and psychiatry can and should work together. The conjunction *a-n-d* suggests that religion and psychiatry supplement each other, that the minister and the doctor both have a part of the remedy for healing the mentally ill. The other conjunction *o-r* is not so commonly used in this connection. But the idea which it suggests is common, or at least has been. It suggests that psychiatry and religion are mutually hostile. . . . It is in our Christian hospitals that we have sought to eliminate this hostility. Here we have brought religion and psychiatry together, and we must continue to wed them ever more closely in a bond of meaningful relationship. . . . Has something been gained now that the doctor concedes that the patient is more than a physical organism and the minister agrees that insanity is more sickness than sin? To answer these questions and to evaluate the new cooperation we must look carefully at their doctrine of man and their concept of religion. . . . It may be true that a religious standard of values, no matter what that religion is, whether Christian or pagan, can organize a person's life in such a way that he feels integrated and that his life has a purpose which is satisfying to him. . . . But when religion and psychiatry are joined together in such a context, with such a concept of religion, then we as Christians are bound to say that psychiatry and religion are allied for a temporary good at the cost of eternal and abiding doom. . . . For when we speak of religion we cannot and may not avoid the question, *which religion?*—the true or false religion. . . . In speaking about the healing miracles of Christ Dr. Paul Tillich says that ‘the healing power of the New Being in Christ, and not the miraculous interference of God in the processes of nature, is the religious significance of the stories.’ According to him, ‘the rapprochement between theology and medicine in our time’ has come about at the cost of biblical supernaturalism; cooperation has been achieved by an accommodation to naturalistic science. . . . He joins religion and psychiatry, but in doing so he abandons biblical Christianity. . . . If psychiatry can cooperate with religion only if that religion is not biblical Christianity, then that union is evil from our point of view. . . . What is left? The answer: two concepts joined together without barrier—Christian Psychiatry. . . . I am using the term ‘Christian’ in the sense of a large and comprehensive *Weltanschauung*, a philosophy of life and meaning based on a specific concept of God, man, and the universe. And I insist that psychiatry cannot be a healing science (making man whole) without such concepts. . . . We are engaged in Christian Psychiatry, not pagan-rooted psychiatry. The person we treat is the image-bearer of God. His functional sickness is related to the sickness of us all: our fundamental alienation from God, our proneness to hate God and our fellowman, the disintegration of the personal self, and the tension of a fallen world of nature and men. We must be more bold, nay, more godly, in applying clinically what we profess creedally.”—THEODORE J. JANSMA, Chaplain-Counselor of the Christian Sanatorium at Wyckoff, New Jersey, in an address delivered at the Fiftieth Anniversary Banquet of Bethesda Hospital, Denver, Colorado, August 24, 1960.



# Developments in Christian Healing

WILLIAM STANDISH REED

A person presented with the diagnosis of incurable illness is faced with many considerations. Perhaps the most important is the possibility of cure through means not practiced by the physicians who have given the verdict of incurability. Hope does spring eternal, and even terminally ill patients seek a heavenly respite—now as in the days when Christ brought Lazarus and Jairus' daughter back from death itself.

The patient in this predicament and mood is in danger of falling victim to charlatans, "cancer quacks," and others who take advantage of the hopeless and the dying to satisfy their personal desire for financial gain. Nonetheless, extra-medical areas of help do exist for the otherwise hopeless. These must be considered, especially in an age when there is no apparent help or cure for many illnesses despite all available modes of therapy.

We refer particularly to what is known as "the ministry of healing" or "Christian healing." Is the patient who has been "given up" justified in asking help from the "healing church"? An extension of the question is, what is the Christian obligation of the physician who professes to be a follower of Christ? Should he pray the "prayer of faith" for his patients and expect "signs and wonders" to follow? What of physician-clergy cooperation in the therapy of the whole man?

Much thought is being given to these considerations by physicians and nurses, by the clergy, and by the laity. The annual conferences of the International Order of St. Luke in Philadelphia have been a great stimulus toward rethinking the entire field of Christian healing. In Europe the Thirteenth Annual Conference of the "Bossey Medical Group" under Paul Tournier, M.D., also in an interdenominational setting, has served a similar purpose primarily among physicians. In England the London Healing Mission under the Reverend John Maillard and the Reverend William Wood along with Edward Wilson House and its related publishing activities under Dr. Michael Wilson, M.D., are spur-

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ring both physician and minister to a consideration of the ministry of healing. Dr. Griffith Evans, M.D., F.R.C.S., of the Church of Wales (Presbyterian) has both written and worked to help physician and clergyman view this new realm of reality in truer light. Many other efforts could be cited, such as the Christian Medical Society, the Presbyterian Commission on Divine Healing, and the investigations of Michael Balant, M.D., in London, the writings of Sarano and Von Dürckheim on the Continent, to mention only a few.

## A RELIGION OF HOPE

What meaning has all this activity for man in general, for the Christian doctor, for the Church? To man in general it should represent *hope*. Christianity is a religion of hope. The Christian has life eternal and the prospect of eternity with Jesus and in the presence of God the Father. He hopes to see Jesus soon. He hopes to see loved ones in heaven. He hopes to see his prayers answered. He hopes for the continuing work of the Holy Spirit in his own life, and for a divine work in the lives of other men.

When Christian healing is viewed in relation to the commandments of Christ (to "heal the sick," Matt. 10:7; Luke 10:8), one sees God bringing light into what may be a very dismal world. The dark areas of life in which dwell those afflicted persons who have medically incurable diseases are not helped by prognoses of hopelessness by either doctor or minister. Consider here the field of epilepsy. It was to the epileptic, the leper, the "woman with the issue of blood," the mentally ill, the blind, the maimed and deformed, the chronically ill that Jesus came. Most of the illnesses mentioned in the gospel accounts are those which continue today to be considered hopeless. Were Jesus to return today, would he not look at us as he did his disciples and again say "O weak and faithless generation"?

There continue to be new developments in the realm of disease which must be considered. As old diseases become curable by medical means, new strains develop. As man is preserved through childhood or through adulthood, he is faced with the diseases and problems of the age group into which he grows. As physical dis-



ease becomes more amenable to therapy, psychological and spiritual illness becomes more prevalent. The means of therapy alone produces its own group of diseases—so-called iatrogenic (doctor produced) diseases. Some drugs may actually prevent health by producing an “unhealthy health,” as by the abuse of tranquilizers. At times the search for the removal of abnormality may result in cessation of the initial disease process by the substitution of a more serious problem than the first.

The Christian discipline of medical practice may require the physician's re-evaluation of his work in terms which are supra-Hippocratic. There is a sense of eternal purpose in his work. It allows him to accept Christ, and then to find Christ walking beside him in his rounds, and standing beside him in his surgeries. It shows him that his practice has a divine purpose, and that he is not merely saving his patients from one disease so that later on they can develop another disease and die. Christ sends the physician to present Christ to his patients. In this encounter they have the opportunity not only to be saved from disease, but to receive life eternal, which ultimately is the greatest consideration.

To point others to Jesus Christ through his life and work could be considered the true work of the physician, as of any man. When this is perceived, the physician sees that, whatever his skills, he is not the only one engaged in the treatment of disease. He observes the work of the chaplain and minister in a new light. He sees the hospital prayer room or chapel as a vital part of the institution. The doctor so inspired knows the power of prayer in his own life and in the life of his patient. He sees the patient not as an organic physi-

cal entity only, but as a psycho-spiritual being who has spiritual as well as mental and physical needs to be met. In an era when many doctors are specializing in single organs, others are considering not only the entire body but the mind and soul in their work. It is not strange to find that the general practitioner and the psychiatrist are leading in this consideration. But it is also true that many surgeons are also giving “the whole man” serious contemplation.

When man becomes ill, even medically “incurably ill,” he may retain hope that through Jesus Christ and through the indwelling Holy Spirit he may receive healing. Such healing is not an end in itself, but simply a wonderful gift of God, an evidence of the ongoing kingdom of God and a part of the “natural history” of salvation.

The patient with “incurable illness” has every justification scripturally in seeking help from the Christian Church and expecting such help to be forthcoming in a positive way. The Christian physician who reads the Bible and sees its truth must surely give Jesus credit for all healing and must point out the necessity for the “prayer of faith” in all illnesses, certainly those believed incurable. When the physician practices this belief he can truly start cooperating with the clergy in total patient care and helping the organized church to evangelize the “sin-sick” world for Jesus. It is the hope of Christian physicians that the Church will continue in its meditation, research, and labor in this powerful working of God's wonderful Holy Spirit in the realm of his healing power manifested to the afflicted, the suffering, and the dying.

END



Children's Hospital being erected near Seoul, Korea



(WORLD VISION'S EXECUTIVE STAFF: DR. BOB PIERCE, PRESIDENT; DR. RICHARD C. HALVERSON, FIRST VICE PRESIDENT; ELLSWORTH CULVER, EXECUTIVE VICE PRESIDENT; DR. PAUL S. REES, VICE PRESIDENT AT LARGE; LARRY WARD, VICE PRESIDENT - INFORMATIONAL SERVICES; DR. F. CARLTON BOOTH, TREASURER.)

## Helping those who help the Afflicted...

“Pure religion and undefiled before God and the Father, is this,” wrote James, “to visit the fatherless and widows in their affliction.”

With the help of concerned individuals and groups, World Vision has been able to visit many of “the fatherless...in their affliction.”

Over 14,000 children are now being cared for in 166 church-related orphanages around the world, receiving loving care in the name of Christ.

And widows, too...for 75 widows (including many whose husbands were martyred Korean pastors) are being cared for with their children in 3 Christian widows' homes.

This is a mere sampling of the Christian social service ministries being carried on by World Vision as it renders emergency aid to the Church in its mission to the world.

Seven major hospitals are now being constructed by World Vision for the Church and established mission agencies around the world...including a special Children's Hospital being erected near Seoul, Korea.

This new Children's Hospital will open a desperately needed door of mercy to

thousands of afflicted children in Korea, but funds are urgently needed to make it a glorious reality for the cause of Christ.

Church groups wishing to make a significant contribution to Christian social service ministry, or individuals interested in creating a lasting memorial for some friend or loved one, are urged to consider this particular ministry of love to some of the “fatherless...in their affliction” in Korea.

This would make an especially appropriate memorial for some beloved child, or in honor of someone whose life has been especially marked by interest in and love for children.

Please address contributions, or requests for further information, to World Vision, Box O, Pasadena, California (or, World Vision of Canada, Box 181-K, Toronto, Ontario, Canada).

# EUTYCHUS and his kin

## HEY, DIDDLE

*This sermonette, condensed from a long discourse with no loss, is offered for clinical study. It is a sparkling example of relevance, psychological-symbolic depth, and restrained sentiment; it is a tribute to an art which has been so intensively cultivated that it can bloom, as in this case, without any soil whatever. Modern preaching can be airborne.*

Hey, diddle, diddle,

The cat and the fiddle,

The cow jumped over the moon.

The little dog laughed to see such sport,

And the dish ran away with the spoon.

From our common heritage of nursery wisdom, no rhyme comes with more compelling relevancy than this charming myth for the space age. Recapture its message, and share in exuberant release from anxiety: Hey, diddle, diddle! Has the steam of modern life dimmed your "diddle?" Consider the affirmations of this verse.

Three profound insights into the human situation are presented: the soaring possibilities of existence; the positive affirmation of existence; and the romantic fulfillment of existence.

First, the transcendent possibilities of existence are expressed in the mythical symbol of the lunar leap. Our space-men first conceived of the possibility of moon travel in the imagery of this verse. Observe that a cow performs the feat. This is not a reference to milk prices, but the cow here is a totem animal, a mother surrogate. We are linked to the cow by milkshakes, hamburgers, and TV. If the moon is in the range of the cow, the cowboy star can shoot there too.

The great challenge of existence brings a positive response from the dog. The little hound finds excitement and merriment in the cow's achievement. Life can be fun, this mongrel barks. To the merry tune of the cat's fiddling he bays at the moon.

This musical gaiety introduces the climax: the dish ran away with the spoon. What a romantic ending! The dish and spoon are so evidently made for each other. Silver and china are wedding gifts, symbols of happy domesticity. Put

yourself in this place setting; see your initials on the dish and spoon. Then, back to your fiddle with a hey, diddle, diddle!

EUTYCHUS

## ON THE FRINGE

In our opinion *CHRISTIANITY TODAY* is the best Christian publication of our generation and the December 19 issue tops all other issues yet published.

GEORGE FISHER

*The Baptist World News* Co-Editor  
Birmingham, Ala.

In his article "Seventh-day Adventism" (Dec. 19 issue), Walter R. Martin leads out by stating that this church came "in the wake of the defunct Millerite Movement." He explains that William Miller, a Baptist minister . . . predicted Christ's coming in 1843. Then he states: "When Miller's calculation was proved false, after a second guess, October 22, 1844, he manfully admitted his error and dissociated himself from the movement."

How more effectively . . . dispose of Adventists? Think of it, they blindly go forward to build a church on a foundation that the founder himself repudiated! . . . But the undebatable, documented record proves Martin's statement incorrect. On August, 1845 Miller wrote his *Apology and Defence*, a 36-page pamphlet. I quote: "That I have been mistaken in the time, I freely confess. . . . With respect to other features of my views, I can see no reason to change my belief. . . . The prophecies which were to be fulfilled previous to the end, have been so far fulfilled that I find nothing in them to delay the Lord's coming" (p. 33). That position he maintained till his death. He wrote a letter on April 10, 1849—his last, for he was now almost blind—which reaffirmed his faith: "Lift up your head, be of good cheer, be not faithless but believing. We shall soon see Him for whom we have looked and waited." He died eight months later.

. . . I willingly give Mr. Martin credit for his evidently sincere and somewhat extended examination of Seventh-day Adventism during the last few years—I know of no similar examination. That was what led him, and the late Dr. Barnhouse, to go on record that Ad-

ventists are Christians, and not a cult—whatever this malodorous term is supposed, precisely, to mean. Consistently, Mr. Martin takes essentially this same position in . . . your journal. And that, despite the fact he takes issue with certain of our beliefs.

In the same issue you list us with the cults, thus neutralizing the conclusion that Martin and Barnhouse felt that in simple fairness they must reach. I have no concern here to take issue. I have not been appointed to answer every indictment of our theology. I have written in comment only on a grievous historical error. I am not at all concerned whether a Christian leader looks down in righteous condemnation upon me and says "cultist." Name calling, as you know, has long been a favorite, though sorry, weapon in theological polemics. . . .

*Review and Herald*

F. D. NICHOL

Takoma Park, D. C.

Editor

F. D. Nichol attempts to evade the issue under discussion, namely William Miller's repudiation of the "new" views of those who became the founders of the Seventh-day Adventist Church. In fairness to the facts of history, I must differ with Mr. Nichol's statement that: "... The undebatable, documented record proves Martin's statement incorrect."

The sources Nichol quotes do not disprove what I wrote. They only show that Miller remained a believer in Christ's eventual return. This I never denied. Miller and his followers had contradicted Christ who taught that no one knows "of that day and hour. . . . Ye know not what hour your Lord doth come. . . . For in such an hour as ye think not the Son of man cometh" (Matthew 24:36, 42, 44; 25:13).

William Miller, it should be noted, was never a Seventh-day Adventist and stated that he had "no confidence" in the "new theories" which emerged from the shambles of the Millerite movement. Dr. LeRoy Froom, Professor of Historical Theology at the Seventh-day Adventist Theological Seminary of Andrews University, Berrien Springs, Michigan, in the fourth volume of his masterful series "The Prophetic Faith of our Fathers" (pp. 828-29) succinctly states exactly what Miller's position was: "Miller was



outspokenly opposed to the various new theories that had developed following October 22, 1844, in an endeavor to explain the disappointment. He deplored the call to come out to the churches that had been given, and he never accepted the distinctive positions of the Sabbatarians. The doctrine of the unconscious sleep of the dead and the final destruction of the wicked was not, he maintained, part of the original Millerite position, but was introduced personally by George Storrs and Charles Fitch. He even came to deny the application of the parable in the 'Midnight Cry' to the Seventh-month Movement and eventually went so far as to declare unequivocally that the movement was not 'a fulfillment of prophecy in any sense.'"

Mr. Nichol is a good apologist for his church, but Dr. Froom is recognized as its chief historian. In this case, it is Nichol vs. Froom, or apologetics vs. history; and what I wrote, Dr. Froom has validated from history.

WALTER R. MARTIN  
Religious Research Digest Editor  
Livingston, N. J.

I was a missionary in India 1912-1920. . . . At Saharanpur the Seventh-day Adventists got the names of villagers who were converted and reported them as their converts.

Xenia, Ohio WILLIAM WAIDE

Adventists fail to identify themselves properly when conducting campaigns. . . . This year I was deceived to believe I had given to welfare, until I read the literature left with me. Is there any legal procedure that one could take against this?

Lind, Wash. RICHARD L. POTTER

The article "Jehovah's Witnesses" [includes] . . . several inaccurate statements: P. 16, speaking of the Jehovah's Witnesses: ". . . Its earlier days are strangely passed by in its more recent literature." This has been the case in the past. But January 1, 1955 through April 1, 1956 marked the publication of a 31 part series in the cult's *Watchtower* magazine. This series is entitled: "Modern History of the Jehovah's Witnesses," and it takes the history of the movement from its beginnings in 1870 on to early 1956. In 1959, the book *Jehovah's Witnesses in the Divine Purpose* appeared. This book is the first book-sized history of the movement. This 311 page (plus charts) book is based heavily on the series. . . .

P. 18, ". . . It must be said that they are rather uneducated." This statement

was once true, and it is possibly to some extent true today. But there is evidence that the Witnesses are dipping more and more into the college and business man's ranks. The Witnesses have put an increased emphasis on education, although not secular.

Los Angeles, Calif. EDMOND C. GRUSS

Christian Scientists . . . regard *Science and Health* in somewhat the same way that most of your readers probably regard the great historic creeds which undertake to spell out doctrines which they believe to be implicit if not explicit in the Bible—in other words, as an inspired interpretation of Scripture. But the Bible (King James Version) remains central for Christian Scientists. . . .

Dr. Gerstner quotes part of a sentence from *Science and Health* which states that Jesus Christ is not God, but he omits the latter part of the sentence, which goes on to describe the Saviour as the Son of God. We obviously differ doctrinally on this important point, but it is only fair that your readers should know that we do believe that Jesus was born of a virgin, showed forth the nature of God in all his works, died on the cross, was resurrected from the tomb "and is set down at the right hand of the throne of God" (Heb. 12:2).

J. BURGESS STOKES  
Christian Science  
Committee on Publication  
Washington, D. C.

I object to . . . terming the Rosicrucians as a "cult." This is a philosophical organization and is made up of practically every religious belief in the world. To my present devoutness to Christianity and my solid reliance [on] . . . the Old-School Presbyterian method of interpreting theology as the Master would so direct His students, I can truthfully say that my conception of God and the mediatorship of Christ was solidified more through the Rosicrucian teachings than had ever occurred or been increased in any church affiliation or sermon. . . .

Memphis, Tenn. M. E. HAYS

The most egregious error . . . alleges that Christ's only function for Mormons is to guarantee men a resurrection. It is hard to believe that this statement follows serious reading of the Book of Mormon, whose title page announces verification that "Jesus is the Christ" and whose message emphasizes, "it is by grace that we are saved, after all we can do" (2 Nephi 25:23). . . .

As a dedicated Mormon, I freely ac-

cept classification outside the Protestant structure, for the Church of Jesus Christ of Latter-day Saints claims divine revelation adding truths not known to modern Christianity. But to classify Mormonism as a "cult" presents non-Christian connotations. The central act of every Mormon Sunday service is the Sacrament of the Lord's Supper, with the revealed prayer to partake in witness that "they are willing to take upon them the name of thy Son, and always remember Him. . . ." Because Mormons are serious enough to spell out practical ways of achieving this goal, must they consistently be judged by an easy "works preclude spirituality" formula? . . .

Whatever one may think of Joseph Smith's revelations, Mormonism does appeal to both mind and soul. Its intellectual success can be demonstrated, for it was essentially untouched by fundamentalistic debate. . . . It will be adjudged progressive in the nineteenth century and conservative in the twentieth.

RICHARD L. ANDERSON  
University of California Speech Dept.  
Berkeley, Calif.

The editorial . . . raises grave question of the accuracy of judgment of its writer. . . . The . . . allegation is that MRA has been supported by some very militant fascists. Names are omitted and the sly inference is that only fascists support it. This is itself a political judgment and has no place in the context of the editorial. It is also designed to create a negative attitude in the reader. And the important fact is omitted that fascists and communists, capitalists and workers, royalty and commoner, Catholic and Protestant, black and white, are finding thru MRA an experience of Christ that unites them all into a world fellowship.

U. S. Army JOHN E. BATTENSON  
Redstone Arsenal, Ala. Chaplain

## PENGUINS STAY PENGUINS

Nothing "evolves higher"—from ameba to ant, paramecium to penguin, mouse to moose. . . . There aren't any originating genes to build new organs! All organs are built by the genes and chromosomes of the "kind" whose genes they are. . . . Radiation-induced mutations are deleterious, lethal, breaking life down in accord with physical principles of entropy. Everything stays in its kind, or dies. Evolution is a 100 per cent fake, we claim—after many years of research. . . . Genesis is right!

L. V. CLEVELAND  
Sec., U.S.A. Division  
Evolution Protest Movement  
Canterbury, Conn.



## A LAYMAN and his Faith

### POWER—MIRAGE OR REALITY?

SECULAR POWER is a reality, not a mirage, but spiritual power proves to be an ever-receding mirage unless it is sought on God's terms.

The psalmist asserts that power belongs to God, and we can readily accept this affirmation as he is the Sovereign God, the Creator and Preserver of the universe.

However, in His infinite wisdom he has seen fit to place certain power in the hands of men. Civil authority derives its power from God, whether or not the agent of that power recognizes its source.

But in the realm of spiritual endeavor, power is an elusive factor until and unless its divine source is tapped and we become channels through which God himself acts.

Who of us engaged in Christian work has not had the humiliating experience of expending time, energy, and every available human resource on some particular activity only to know within our hearts that the effort has failed?

¶ For the carrying on of Christian work there are a number of assets that are very valuable, provided they are combined with the power by which alone they may be implemented. But in none of them does power reside of itself.

*Orthodoxy* as faithfulness to revealed truth is a vital part of the Christian witness. But it must never be confused with spiritual power. Something else is necessary.

*Organization* is important as the Lord's work ought always to be carried out decently and in order. But neither the size nor the type of ecclesiastical organization guarantees success in the work of God's kingdom.

*Programs* occupy a necessary part in the work of the Church, even though the very burden of multiplied schedules for Christian work may carry the seeds of their own failure. There are programs which may excel, and there are others woefully deficient in spiritual content; but all will fail if something vital is missing.

*Promotion* has come over into the Church from the business world. There is nothing wrong with trying to sell Christ to the unreached, and there is full justification for promoting every legitimate agency and activity of the Church. But we have to remember that

it takes more than promotion to reach men effectively for Christ or further their growth in him.

*Personality* can be a wonderful asset if it is permeated by the winsomeness which comes from the indwelling Christ. But some Christian work has failed miserably because men have tried to sell themselves rather than Christ, to impress others with their own erudition and cleverness rather than make themselves obscure behind the Cross of Calvary.

*Meetings* are certainly a necessary part of a church's activities. In the very exercise of public worship, in the groups congregated for study of God's Word, in the assembling of those interested in a particular phase of the work of the church, there is to be found a part of the machinery which is essential to the on-going of Christ's kingdom. But meetings in themselves are not the source of power.

*Money* makes possible the outreach of the Church at home and abroad. God has ordained that those who preach the Gospel shall live by the Gospel. He has ordained that we who bear the name "Christian" shall give as the Lord has blessed for the establishing and maintaining of the many necessary phases of the Church's work. But how futile is the power of money alone; how useless is it without spiritual power!

*Methods* also have their legitimate place in Christian work. There are new techniques today which God blesses for preaching the old Gospel. Methods of proven worth can most wisely be substituted for those that have been proven ineffective. But God help any of us who depend on a method rather than on the message itself!

¶ Why is it that these worthwhile assets to Christian work can prove so frustrating in themselves? Why do a combination of these good things often lead to miserable failure?

The answer is simple. They are *adjuncts* to Christian work. All have a good and legitimate use insofar as they are avenues through which God demonstrates his own sovereign grace and power.

We all are familiar with the words of the prophet Zechariah: "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Do we not often give intellectual assent to these words, but

fail to take them into practical account?

Christian work cannot be successfully carried out aside from the presence and power of the Holy Spirit. For that purpose he came into the world and to that end he requires two things: prayer and faith in God's revealed truth.

*Prayer* is absolutely necessary for spiritual power, for it is the spiritual respiration whereby we breathe in God's holy presence. In his infinite wisdom our prayers release divine power. It is through prayer that the humanly impossible becomes the divine certainty. It is through wrestling with God in prayer that things assume their proper perspective. It is while we pray that God speaks to us and we see his way and walk in it—haltingly perhaps, deeply conscious of our own limitations, but also conscious of his presence and power.

Finally, spiritual power vanishes when we question or distrust the one offensive weapon with which man can wage a successful warfare against Satan—the Sword of the Spirit, the Word of God.

It is a demonstrable fact that the assets for Christian work just mentioned lead to futility unless they are coupled with faith in and use of the Word of God. It is because such faith is often lacking today that much Christian activity resembles the pressure foot of a sewing machine—up and down but never arriving anywhere.

¶ We sense something of the significance of the Holy Spirit in the world in our Lord's assertion that it was necessary he return to heaven so that he might send the Spirit.

We see the effect of his coming, for at Pentecost ignorant and fearful men were suddenly transformed into bold and powerful witnesses, not because of miraculously acquired intellectual gifts or changed backgrounds but because they were filled with the Spirit of the living God.

As blessed as had been the experiences of these men during the three years with their Lord, they were unfit to be his witnesses until the Holy Spirit empowered them. "But ye shall receive power at the coming of the Holy Spirit upon you, and ye shall be witnesses to me . . ." was the prediction of a necessary and real experience. *This same empowering is necessary today.*

For such power we too must tarry in the Jerusalem of his presence. We too must pay the price of complete surrender.

Then, and only then does power cease to be a mirage and become a reality.

L. NELSON BELL

## Basic Christian Doctrines: 2.

## The Saving Acts of God

The uniqueness and the scandal of the Christian religion rest in the mediation of revelation through historical events. The Hebrew-Christian faith stands apart from the religions of its environment because it is a historical faith whereas they were religions rooted in mythology or the cycle of nature. The God of Israel was the God of history, or the *Geschichtsgott*, as German theologians so vividly put it. The Hebrew-Christian faith did not grow out of lofty philosophical speculation or profound mystical experiences. It arose out of the historical experiences of Israel, old and new, in which God made himself known. This fact imparts to the Christian faith a specific content and objectivity which sets it apart from others.

At the same time, this very historical character of revelation raises an acute problem for many thinking men. Plato viewed the realm of time and space as one of flux and change. History by definition involves relativity, particularity, caprice, arbitrariness, whereas revelation must convey the universal, the absolute, the ultimate. History has been called "an abyss in which Christianity has been swallowed up quite against its will."

¶ *Revelatory History.* How can the Infinite be known in the finite, the Eternal in the temporal, the Absolute in the relativities of history? From a purely human perspective, this is impossible; but at precisely this point is found perhaps the greatest miracle in the biblical faith. God is the living God, and he, the eternal, the unchangeable, has communicated knowledge of himself through the ebb and flow of historical experience.

The problem is well nigh insoluble for the man who takes his world view from modern philosophies rather than from the Bible. Yet there can be no doubt about the Bible's claim for the historical character of revelation. This can be seen in the historical character of the Bible itself. From one point of view, the Bible is not so much a book of religion as a book of history. The Bible is not primarily a collection of the religious ideas of a series of great thinkers. It is not first of all a system of theological concepts, much less of philosophical speculations. Nowhere, for instance, does the Bible try to prove the existence of God;

God simply is. His existence is everywhere assumed. Nowhere does the New Testament reflect on the deity of Christ. Christ is God, and yet God is more than Christ. The Father is God, Christ is God, the Holy Spirit is God; and yet God is one, not three. The New Testament does not try to synthesize these diverse elements into a theological whole. This is the legitimate and necessary task of systematic theology.

Neither is the Bible primarily the description of deep mystical experiences of religious geniuses, although it includes profound religious experience. Much of the New Testament is indeed the product of the religious experience of one man—Paul. Yet the focus of Paul's epistles is not Paul and his experience but the meaning of Jesus of Nazareth, resurrected and exalted at God's right hand.

The Bible is first of all the record of the history of Abraham, of Isaac, of Jacob, of the twelve tribes of Israel and their settlement in Palestine, of the kingdom of David and his successors, of the fall of the divided kingdom, and of the return of the Jews from Babylon. It resumes its history with the life, death, and resurrection of Jesus of Nazareth, and the establishment and extension of the early Church in the Graeco-Roman world.

Yet history is not recorded for its own sake. History is recorded because it embodies the acts of God. The evangelistic preaching of the early Church did not attempt to demonstrate the superiority of Christian truth over the teachings of pagan philosophers and religious teachers. It did not rest its claim to recognition in a higher ethic or a deeper religious experience. It consisted of a recital of the acts of God.

The bond which holds the Old and New Testaments inseparably together is the bond of revelatory history. Orthodox theology has traditionally undervalued or at least underemphasized the role of the redemptive acts of God in revelation. The classic essay by B. B. Warfield acknowledges the fact of revelation through the instrumentality of historical deeds but rather completely subordinates revelation in acts to revelation in words.

However, as Carl F. H. Henry has written, "Revelation cannot . . . be equated simply with the Hebrew-Chris-

tian Scriptures; the Bible is a special segment within a larger divine activity of revelation. . . . Special revelation involves unique historical events of divine deliverance climaxed by the incarnation, atonement, and resurrection of Jesus Christ" (*Inspiration and Interpretation*, J. W. Walvoord, ed.; pp. 254 f.).

The greatest revelatory act of God in the Old Testament was the deliverance of Israel from bondage in Egypt. This was no ordinary event of history, like the events which befell other nations. It was not an achievement of the Israelites. It was not attributed to the genius and skillful leadership of Moses. It was an act of God. "You have seen what I did to the Egyptians, and how I bore you on eagles' wings" (Exod. 19:4).

This deliverance was not merely an act of God; it was an act through which God made himself known and through which Israel was to know and serve God. "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage . . . , and you shall know that I am the Lord your God" (Exod. 6:6-7).

In the later history of Israel, the Exodus is recited again and again as the redemptive act by which God made himself known to his people. Hosea appeals to Israel's historical redemption and subsequent experiences as evidence for the love of God. "When Israel was a child, I loved him, and out of Egypt I called my son. . . . I led them with the cords of compassion, with the bands of love" (Hos. 11:1, 4).

History also reveals God in wrath and judgment. Hosea goes on immediately to say that Israel is about to return to captivity because of her sins. Amos interprets Israel's impending historical destruction with the words: "Therefore thus I will do to you, O Israel; because I will do this to you, prepare to meet your God, O Israel!" (Amos 4:12). The revelation of God as the judge of his people in historical events is sharply reflected in the designation of Israel's historical defeat by the Assyrians as the Day of the Lord (Amos 5:18).

Israel's history is different from all other history. While God is the Lord of all history, in one series of events God has revealed himself as he has nowhere else done. German theologians have



coined the useful term *Heilsgeschichte* to designate this stream of revelatory history. In English, we speak of "redemptive history" or "holy history." To be sure, God was superintending the course of Egypt and Assyria and Babylon and Persia; but only in the history of Israel had God communicated to men personal knowledge of himself.

The New Testament does not depart from this sense of "holy history." On the contrary, the recital of God's historical acts is the substance of Christian proclamation. The earliest semblance of a creedal confession is found in I Corinthians 15:3 ff., and it is a recital of events: Christ died, he was buried, he was raised, he appeared. The New Testament evidence for God's love does not rest on reflection on the nature of God but upon recital. God so loved that he gave (John 3:16). God shows his love for us in that Christ died for us (Rom. 5:8). The revelation of God in the redemptive history of Israel finds its full meaning in the historical event of the life, death, and resurrection of Christ.

One aspect of this holy history must be emphasized. Sometimes the revelatory event assumes a character which the modern secular historian calls unhistorical. The God who reveals himself in redemptive history is both Lord of history and Lord of creation, and he is therefore able not only to shape the course of ordinary historical events but to act directly in ways which transcend usual historical experience.

The most vivid illustration of this is the resurrection of Christ. From the point of view of scientific historical criticism, the Resurrection cannot be "historical," for it is an event uncaused by any other historical event, and it is without analogy. With this judgment, the Bible record agrees. God, and God alone, is the cause of the Resurrection. It is therefore causally unrelated to all other events. Furthermore, nothing like it has occurred elsewhere. The resurrection of Christ is not the restoration of a dead man to life but the emergence of a new order of life—resurrection life. If the biblical record is correct, there can be neither "historical" explanation nor analogy of Christ's resurrection. Therefore its very offense to scientific historical criticism is a kind of negative support for its supernatural character.

The underlying question is a theological one. Is such an alleged supernatural event consistent with the character and objectives of the God who has revealed himself in holy history? Is history as such the measure of all things, or is the

living God indeed the Lord of history? The biblical answer to this question is not in doubt. The Lord of history is transcendent over history yet not aloof from history. He is therefore able to bring to pass in time and space events which are genuine events yet which are "supra-historical" in their character. This merely means that the revelation of God is not produced by history but that the Lord of history, who stands above history, acts within history for the redemption of historical creatures. The redemption of history must come from outside of history—from God himself.

While revelation has occurred in history, revelatory history is not *bare* history. God did not act in history in such a way that historical events were eloquent in and of themselves. The most vivid illustration of this is the death of Christ. Christ died. This is a simple historical fact which can be satisfactorily established by secular historical disciplines. But Christ died for our sins. Christ died showing forth the love of God. These are not "bare" historical facts. The Cross by itself did not speak of love and forgiveness. Proof of this may be found in the experience of those who watched Jesus die. Was any of the witnesses overwhelmed with a sense of the love of God, conscious that he was beholding the awesome spectacle of Atonement being made for the sins of men? Did John, or Mary, or the centurion, or the high priest throw himself in choking joy upon the earth before the cross with the cry, "I never knew how much God loved me!"

¶ *Deed-Word Revelation.* The historical events are revelatory *only when they are accompanied by the revelatory word.* Theologians often speak of deed-revelation and word-revelation. This, however, is not an accurate formulation if it suggests two separate modes of revelation. The fact is that God's word is his deed, and his deed is his word. We would therefore be more accurate if we spoke of the deed-word revelation.

God's deed is his word. Ezekiel describes the captivity of Judah with the words, "And all the pick of his troops shall fall by the sword, and the survivors shall be scattered to every wind; and you shall know that I, the Lord, have spoken" (Ezek. 17:21). Captivity was itself God's word of judgment to Israel. The event is a word of God.

Yet the event is always accompanied by spoken words, in this case, the spoken words of the prophet Ezekiel. The event is never left to speak for itself, nor are men left to infer whatever conclusions

they can draw from the event. The spoken word always accompanies and explains the revelatory character of the event. Therefore, not the deed by itself, but the deed-word is revelation.

This is equally true in the New Testament. *Christ died* is the deed; Christ died *for our sins* is the word of interpretation that makes the act revelatory. It was only after the interpretative word was given to the disciples that they came to understand that the death of Christ was revelatory of the love of God.

We must go yet a step further. God's word not only follows the historical act and gives it a normative interpretation; it often precedes and creates the historical act. The test of whether a prophet speaks the word of the Lord is whether his word comes to pass (Deut. 18:22). For when God speaks something happens. Events occur. "I, the Lord, have spoken; surely this will I do to all this wicked congregation . . . they shall die" (Num. 14:35). "I the Lord have spoken; it shall come to pass, I will do it" (Ezek. 24:14). "You shall die in peace. . . . For I have spoken the word, says the Lord" (Jer. 34:5).

The revelatory word may be both spoken and written. Jeremiah both spoke and wrote down the word of the Lord. Both his spoken and written utterance were "the words of the Lord" (Jer. 36:4, 6). It is against this background that the New Testament refers to the Old Testament Scriptures as "the word of God" (John 10:35). It is for this reason that the orthodox theologian is justified, nay, required to recognize the Bible as the word of God.

Revelation has occurred in the unique events of redemptive history. These events were accompanied by the divinely given word of interpretation. The word, both spoken and written, is itself a part of the total event. The Bible is both the record of this redemptive history and the end product of the interpretative word. It is the necessary and normative explanation of the revelatory character of God's revealing acts, for it is itself included in God's revelation through the act-word complex which constitutes revelation.

¶ *Bibliography:* J. G. S. S. Thomson, *The Old Testament View of Revelation*; P. K. Jewett, *Emil Brunner's Concept of Revelation*; "Special Revelation as Historical and Personal," *Revelation and the Bible*, Carl F. H. Henry, ed.; Bernard Ramm, *Special Revelation and the Word of God*.

GEORGE ELTON LADD  
Professor of Biblical Theology  
Fuller Theological Seminary  
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# THE PRESS AND SEX MORALITY

A PANEL DISCUSSION BY THE EDITORS OF CHRISTIANITY TODAY

DR. HENRY: The conviction is now widespread that America is undergoing a revolution in sex morality. What role and responsibility has the press in this development? Is the press handling sex responsibly, or does it tend to miscarry the subject of sex?

MR. KUCHARSKY: I think the press in general has handled many stories and separate developments adequately. The major lack is an interpretative analysis of the decline of traditional norms in regard to sex.

DR. HENRY: A newspaper is made up of many pages. Do you regard the front page as specially delinquent?

MR. KUCHARSKY: Well, I think the decline in sex morals has been one of the major news stories of our day. Interpretative handling of this certainly belongs on the front page.

DR. BELL: When the press exploits that which harms the reader, freedom of the press is actually license. Sensational exploitation occurs when stories mention sex aberrations in detail, and for the obvious reason of titillating the readers and increasing readership. There should be, I think, a distinction between responsible reporting and exploitation of news to gain attention from individuals who would otherwise not read it.

MR. KUCHARSKY: I think that there is a failure to represent the situation adequately in this sense. Newspapers have carried over and over again the fact of the rising rate of sex crimes. But I don't think this has been put together for the reader so he can understand the significance of this increase in comparison to past years. I think the average newspaper reader just thinks in terms of recurring sex offenses. I don't think he realizes that there is a crisis in sex morality.

DR. FARRELL: Newspapers, particularly tabloids, have learned that sex on the front page sells newspapers, and this hunger for greater profits is not easily denied. When the editorial page then attempts to bounce back with something akin to righteous indignation over the events recounted on page one, after these events are pressed into service as sales gimmicks, editorials then have something less than a thunderous effect. You keep hearing the editor clearing his throat. But is any great degree of righteous indignation being expressed in newspaper editorials? I have not noticed such myself, although I speak as no authority but rather from a limited sampling of reading. In our post-Victorian era, editors and writers in general are much more conscious than before of the ubiquitous sin of self-righteousness, present in the "moral" man as well as in the "immoral" and breaking down any rigid distinction between the two. And the editor taking a strong moral stand on a given issue will certainly be charged with self-righteousness.

This feature appears simultaneously in *CHRISTIANITY TODAY* and in *The Bulletin* of American Society of Newspaper Editors.

ness and pride. Yet he must face this hazard if he is going to say anything worthwhile. But there is a deeper issue. Is the editor simply a news hound or may he serve also as somewhat of a watchdog of the nation's morals? If he is simply to reflect some moderating form of morality representative of the vast amalgam of persons comprising the country, we cannot expect much in the way of a trumpet blast for righteousness. The editor cannot, of course, be totally aloof from public opinion. But many feel that he now reflects the general slippage of national moral standards, so that something rather extraordinary is needed to evoke a tone of judgment from him.

DR. HENRY: The slum district in many newspapers is the entertainment section. One cannot blame the press, of course, for Hollywood's exploitation of sex and the theater's current idolatry of prostitution. But there is no need for movie advertisements to drip with such passion that the reader feels he has stumbled into the privacy of a neighbor's bedroom. Advertising policy enables the industry to import an immodest billboard technique in promoting even some quite acceptable family films. Quotations from critics often fix attention on the sex ingredient, while their reviews have lost much of the indignation that springs from moral concern and holy living. These critics enthusiastically commend such achievements as *The Ten Commandments* and *Ben Hur*. But often they use a sliding standard of virtue; they tend simply to be mirrors of modernity when they handle the more typical Hollywood product.

MR. KUCHARSKY: There was a splendid turn in a Washington drama column recently. It carried a letter from a concerned mother criticizing a neighborhood theater manager for "consistently showing low-grade, morally objectionable, class D movies, and on top of this you introduce a daily matinee. What better way for the coming generation to achieve a complete moral breakdown than from suggestive movies and trashy literature?" The drama columnist commented on the "dollar-conscious, tasteless" operators and managers in the theater business who "would rather show smut than lose a cent at the box-office," and who "are in a position to do great harm to the young, the stupid, and the impressionable." Now, since newspapers are widely read by the young and impressionable, one wonders whether perhaps advertising policy ought not also to reflect some of this concern?

DR. BELL: Then you feel that sex exploitation is mainly a matter of front-page and movie section transgression?

DR. HENRY: No. Last Sunday's paper (*The Washington Post*, Dec. 4, 1960) ran the first of 12 chapters from the biography of Marilyn Monroe. The four-column title was: "Marilyn's Monroe Doctrine: Men." The feature appeared in the Society section. Another feature carried the banner headline: "Will There Be Any Petticoats in Kennedy's Cab-

inet?" In the same section (in December) a bathing suit photo of Mrs. Maurine Neuberger, Senator (Dem.) from Oregon, was probably justified by the related news tie-in.

MR. KUCHARSKY: Can we expect an editor of a secular newspaper to reflect a religious or ethical tone higher than that of the general public?

DR. FARRELL: Most editors can see that a breakdown in morality threatens the very survival of our nation. And the editor presumably is enough of a student of history and has enough love for his country to point a warning finger to the lessons of the past. A nation of Bourbons has no chance of survival in the sort of international test facing America today in the cold war. The editor can point to the early days of Russian communism when free love in effect turned the Soviet nation into a huge brothel. The atheistic leaders had to call a halt for national survival. They did this out of no respect for God's commandments. But even though they would not acknowledge God's existence, they discovered that certain laws (which we know to be instituted by God) carry punishment for their violation in this world (as well as the next). America's great heritage is not a secular one. Its foundations did not rest in neutralism as to the existence of God or certain great moral absolutes. The question we and other Western nations seem to be facing is: "For how many generations can a Christian heritage hold a nation back from ruin when that heritage has been compromised or abandoned?"

DR. BELL: Let me state six personal convictions: 1. The exploitation of semi-nudity, or of sex news in general, is a major contributing factor to sex obsession and moral laxity. 2. One has but to look at a daily newspaper or a magazine to realize that Madison Avenue relies heavily on pictures of partially dressed women to attract readers' attention. This is true when the product for the sale has no relationship to the picture itself. 3. The so-called "beauty contests" are an exploitation of our young women which is a disgrace to the exploiters, the young women who participate, and to the parents who not only permit this exploitation but often urge it on their daughters. 4. Newspaper photographers seem to vie one with another in securing "cheesecake" pictures and where actresses are involved, their agents use these for publicity and to arouse interest. 5. The "pin-up girl" of army days led many young men to worship at the shrine of Venus. 6. The basic danger of the exploitation of and overemphasizing of sex is that it appeals to man's strongest physical urge.

DR. FARRELL: The relevance of this whole subject to national survival in the cold war period is seen not only in the threat of general internal decay, but in the Soviet use of sex for purposes of espionage. Female slaves to the state exchange sex for secrets. Thus they probe at our weaknesses in every area. But I wonder if many see the relation between this sort of political prostitution and propaganda prostitution being carried on today by the advertising profession in our newspapers, magazines, and elsewhere. "Selling by sex" is used on behalf of just about every conceivable type of product. A giddy imagination indeed is required to see any relationship between product and sex. But one is expected to choose a particular moving and storage service, for example, because he sees a pretty girl climbing from the back of one of its trucks. Apart from wrecking the propaganda business, such a continuous barrage upon the sensitivities of the American citizen (a continuing dance of Salome) is bound to breach the wall of moral

resistance. "For as [a man] thinketh in his heart, so is he" (Prov. 23:7). He loses a sense of discernment and proportion. Continually going over immoral acts in one's mind prepares one to succumb far more readily as he passes through the hour of temptation. While adultery is condemned in the Ten Commandments, Christ speaks of an adultery of the heart as well as that of the physical act. Yet so intense is the promise of sexual pleasure, that modern man finds the biblical restrictions in this area perhaps the most onerous of all. The prayer of the public to communications media seems to be "Lead us into temptation." Nothing seems so dated as Joseph's running from the attentions of Potiphar's wife.

MR. KUCHARSKY: I think we should be careful inasmuch as an indictment of advertising media can only be related to the press in a limited sense. While newspapers certainly should encourage high standards in advertisements which they are obliged to accept, their power over Madison Avenue is limited and in a very real sense they are at the mercy of what the ads contain.

DR. BELL: We are talking about the overall impact of the emphasis on sex regardless of its manifestation on the front page or in advertising, and our concern is that all these areas will rise to a new awareness of the harm done and to a new ethic.

MR. KUCHARSKY: I just think we ought not to lay all the blame at the feet of the newspaper editors, nor even of the advertising managers of newspapers, when the advertisers leave it to Madison Avenue to get results by whatever appeals are successful. Also, the press must mirror the times if it reports the news. A sex-spangled culture will quite naturally assign a proportionate prominence to sex in the news. None of us thinks that sex items should be placed on the index. Sex remains one of life's deepest drives.

DR. HENRY: But where are we headed in terms of our inherited morality? How far have we drifted from the Judeo-Christian view of sex? Tell us not only what the statisticians of sex delinquency and decline are saying, but what the champions of morality are saying about sex virtue and its rewards. Just after midnight December 31 in every hospital the first baby of the new year will be born. In the vast majority of cases, the babe will not be born out of wedlock; let's balance the space given to illegitimate births by telling what pains and pangs this family is spared, and what joys it knows that the deviants are denied. A fiftieth wedding anniversary is an opportunity to dramatize the virtues of monogamous marriage. Let's report the news—all the news—but let's not give the forces of hell the initiative in the way we handle it.

MR. KUCHARSKY: I think that newspapers should watch what the law courts and the administrative branches of the local governments are doing in trying to lift the standards of literature other than newspapers. I think city editors ought to keep a close eye on the activities of local groups of citizens for decent literature, and civic clubs and other bodies grappling with this problem and trying to do what they can. Certainly a lot of these groups are springing up over the country. I have noted that newspapers at times will ignore the combined actions of thousands of citizens who are trying to clean up newsstands and at the same time give special treatment and prominence to obscure individuals who



represent very small minorities challenging these same citizens in terms of civil rights.

DR. BELL: Speaking of newsstands, yesterday at an airport I noticed that the overwhelming majority of the hundreds of "pocket books" for sale had to do either with the exploitation of sex or violence. The name of one of these books was *The Gold-Plated Sewer*. That seems to be not only very descriptive but also prophetic of what we can now expect.

DR. HENRY: The attitude of the printing press toward sex morality—and surely one ought to mention radio and television also—has provoked the complaint that the press tends to become a subsidized (through advertising) instrument of conformity to the modern spirit. Let me quote a sentence from a recent address: "The modern means of communication, linked to business, have become the nerve-system of a decadent civilization." This sounds like the ranting of a Communist leader at a Party meeting, doesn't it? But it wasn't. In fact, it was the protest of a clergyman highly sympathetic to free enterprise.

DR. BELL: I make this observation speaking neither from the standpoint of ignorance nor of prudishness. I practiced surgery for 40 years; in the later years a great deal of my work was in the field of gynecology and gynecological surgery. The danger of repeated emphasis on sex is that it distorts human values by keeping the mind titillated by an ever-recurring reference to what should be a high and holy relationship, and dragging it down to the gutter. The Ten Commandments constitute God's moral law; it is still valid, it has never been rescinded. The seventh commandment says, "Thou shalt not commit adultery." Our Lord referred specifically to this commandment and expounded its meaning to include the lustful thought and look. Today the press panders in many ways to a violation of this God-ordained and Christ-sealed law of personal purity. We may appear temporarily to be getting away with it, but as the Bible says, "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption." We in America are certainly sowing to the flesh and already we see the harvest upon us. In all of this the press has a guilty share.

DR. FARRELL: What constitutes news? Must newspapers feel a responsibility to present readers with every sexual misdemeanor which occurs? Or just those of famous people? How detailed should these accounts be? And how prominently displayed in the newspapers?

DR. BELL: Let me just inject right here that for many years the *New York Times* has had a slogan which has deep implications: "All the news that's fit to print." Unquestionably, there is news that is not fit to print.

DR. FARRELL: I think we should distinguish the newspaper from certain other mediums. It is a public medium in the way movies, for example, are not. Of course, newspapers use this objectionable movie advertising, and the movies in that way get into the papers. But newspapers saturate our public. Practically every household feels obliged to take a newspaper. They are pretty much a necessity in a way that movies are not. So they have easy access to the hearts of the citizens, and thus, I think, should be much more circumspect. All public mediums ought at least to match standards of public con-

science by voluntary self-censorship. This sort of censorship exists always—as does coercive censorship when the former type fails. Their existence is not in question, but rather where they draw the line. Newspapers, generally speaking, have not sunk to the level of some magazines.

MR. KUCHARSKY: Should we just gloss over those who argue that freedom of the press is a basic right—and that criticism of the type we are making is promotive of censorship (even if self-imposed) and the press then is no longer free?

DR. HENRY: Their first premise is wholly true: freedom of the press is a right to be protected. But freedom is itself a moral entity; once it goes amoral, liberty gets lost in license. And it is license that leads to the demand for censorship, both external and internal. Rights and responsibilities always go together. A press that wants to hide its duties soon destroys the very base supportive of its freedom also. Yet if Christian leaders are really friends of the press, and not mere critics, we should be as concerned about rights as about obligations. The license of a minority is often made the ground of a move to censor the majority. Not every pressure brought upon the press, even by ecclesiastical groups, is a good thing. What we need is a dedicated freedom, not merely a reactionary compromise, and on the whole I think we can be thankful that this survives on the American scene.

MR. KUCHARSKY: Some newspapers fall under more criticism than others in this realm and some have more liberal policies than others. But I think it is important that each newspaper have a *well-defined policy* in regard to the handling of sex news. They should think it out for themselves, and be prepared to give a statement of the standards that they follow in treating this sort of news.

DR. BELL: This should not be considered as an imposed censorship, either by the Church or by groups of individual Christians, or even by concerned people having no church relationship. Rather, what can be printed, and how news can be exploited for something other than the news itself, is a question of common decency. It is possible to write up a sordid story in such a way that the reader will feel revulsion over what he reads; or that same story can be written so as to make evil attractive—and that is what we deplore.

DR. HENRY: We agree that freedom of the press, even in the American tradition, does not mean immunity from legal responsibility; nor does it mean the absence of moral responsibility; nor does it mean liberty of obscenity. It is easy to overstate the situation, however. Happily, we do not really have an "obscene" news press in America today. There is a tendency, perhaps widening, for the press to cater to the climate of indecency and immorality through a commercial exploitation of sex. Books and magazines have deteriorated noticeably more than newspapers.

END

## IS THEOLOGY 'MAKING SENSE' ON RELIGIOUS RADIO?

We have stayed with NBC radio network's Sunday morning "Theology Today" series (8:15 a.m., EST), scheduled 18 weeks through April 30. The broadcasts, arranged in cooperation with the National Council of Churches, are designed to "highlight major questions

# I BELIEVE . . .

In twentieth century Christianity the Holy Spirit is still a *displaced person*. Liberal theology exiled this divine person from the life of the Church in favor of simply a divine "function." Recently a distinguished theologian told me: "When Christianity lost the Holy Spirit as the divine person who leads into all truth, the Spirit was soon misunderstood (by idealistic philosophy) only as Mind, indeed as human mind. The ability of distinguishing spirits was lost." How right he was. Whenever the Church makes the Spirit of God a refugee, the Church—not the Spirit—becomes the vagabond.

*Carl F. H. Henry*

or areas of concern in contemporary religious thought." We hope our readers will give the series a try.

The programs provide first-hand insights into some newer currents of thought. They probably fail to make speculative intricacies intelligible to the man in the street, who although swiftly gripped by the simplicity of Jesus and Paul, is confounded by the *gnosis* of a Bultmann or Tillich. Our impression at this stage is that the general public isn't much interested in technical, philosophical jargon, even if it is spoon-fed. Despite professional emphasis on "communication," and complaints that sacred broadcasts often reach only the initiates while missing the masses, the intellectuals unwittingly seem to reinforce the popular notion that theologians and clergymen today talk mainly to themselves.

When the unchurched, moreover, are told that the resurrection and ascension of Christ are not historical events, but are to be grasped subjectively in the dimension of poetry or music—which is one of the prevalent notions today—we may expect two reactions. If the hearer understands what he hears, he may well be tempted to dial to the local good music station. If he doesn't, chances are he has switched there already. **END**

## TEMPTATION IN THE MINISTRY AND THE MISUSE OF MONEY

"Easy-money fever" is an affliction that threatens the pastor and those laymen who assist in handling church funds, thinks P. D. Browne, Associate Professor of Mathematics and Religion in Baylor University, Texas.

One early symptom of this contagion, he observes, is the hiring of staff members not really needed, purchase of more materials and supplies than needed, and larger payment for them than necessary in a competitive market. Next comes the long distance telephone

call and telegram when a letter or postal might have served as effectively. Then there is the matter of letting the church pay for personal telephone calls, postage, and telegrams, even for arranging revival meetings from which he may receive love offerings.

"As the pastor's salary grows larger in a big church situation, his allowances and reimbursements for conventions, car expense, travel, and miscellaneous items, house rent, and love offerings increase," Professor Browne comments. "He has been preaching the giving of the tithe and of sacrificial love offerings, but ten per cent of all his income runs into sums of money which he doesn't hesitate to pledge but sometimes fails to pay. Some rationalize that they are the Lord's men using the Lord's money in the Lord's work—which balances their personal financial obligations and responsibilities. Laymen who come to know these situations react differently: to some the undisciplined preached is a clever one; others overlook the matter as another example of human frailty; and a few label such pastors as presumptuous thieves."

"Evidences of affluence and grandeur in so-called spiritual leaders," Mr. Browne adds, "create more envy and uneasiness than spiritual communication. And what is a proper attitude toward pastors and denominational leaders who, while enjoying the best in income, housing, food, clothing, insurance, cars, and travel, regularly pressure many poor church members to give sacrificially to special fund raising campaigns and recurrent budget drives?"

These are hard-hitting words but do they not strike at a real cancer, often undiagnosed, which may sap vitality from the Church? The pastor too—indeed, even more than the flock, since he is to lead by example as well as preaching—is called to deny self, to take up his cross daily, and to follow Christ. **END**

## FREEDOM AND BONDAGE: COLD WAR ON THE PERSONAL FRONT

One of the costs of political and religious freedom in the cold war era is the personal limitation put upon the high school graduate by the military draft. What may have been for the father only a remotely possible vocational choice, now becomes for the son an enforced "choice," if only for a few years. Love of country is no different from other loves in that it makes certain demands.

To aid the church youth graduating in June plan his next years, the General Commission on Chaplains and Armed Forces Personnel has released some helpful facts on his military responsibilities.

His chances of being drafted, even apart from a hot war, are very good if he doesn't enlist first. Some 650,000 young men enter the service each year, about 95,000 by the draft route. The obligation is generally



for six years, often two years on active duty and four in the reserves.

But he will not generally be called until he is 22 or 23 years of age. All branches of the service advise college beforehand, the education and added maturity being valued for making a better serviceman. (And happily enough, there are many educational opportunities in the services.)

The young man worried about loss of time is reassured: "... Our military forces are helping to preserve freedom. Your years in the service are not wasted years. ... Furthermore, these *can* be years of physical, mental and spiritual growth—if you seize your opportunities." This is a big *if*, and the Commission has further sound advice to meet it: "... You will need to pray often, to read the Word of God, to attend the chapel services, to keep in touch with your loved ones and your home church; but above all, ask God through his Holy Spirit to go with you day by day."

The counsel is imperative. The temptations involved in military life have taken a heavy toll of youthful morals. The personal tests are big ones. The prize of victory is a rugged spiritual maturity, expressing itself in strong witness for Christ. The risk of defeat: personal enslavement while standing in the cause of freedom.

END

### TRANSITION IN WASHINGTON AND THE NEED OF PRAYER

The retirement of one United States president and the inauguration of another seem in our time to carry more the mood of destiny than in the past. While the flow of events witnesses to the fact that we are still crowded by historical options, rather than faced by the necessities of eternity, an atmosphere of awe today hangs over national and international affairs. It was therefore fitting that Mr. Eisenhower should end his political service to the nation, even as he started it, with a prayer.

In these days the power struggle can easily erase man's sense of the power of prayer and of true faith, even in the lives of the good and godly. President Eisenhower needed the prayers of the people. He himself prayed, though he seldom talked publicly about prayer or about his religious beliefs. When Secretary of the Interior Fred A. Seaton early one day in 1955 slipped unannounced into the President's office, he found him on his knees in prayer. Waving aside Seaton's profuse apology, Mr. Eisenhower said he was praying for divine guidance in a decision that could mean war or peace in the Far East. Mr. Eisenhower invited prayer at the opening of Cabinet meetings. At National Presbyterian Church, after his instruction thrice in the meaning of the Cross and his coming into membership, he was respected as a devout be-

liever. When running the risks of personal diplomacy with Khrushchev at St. David's, he matter-of-factly said: "It is my custom to attend church on Sunday mornings; I'd be glad to have you accompany me." Many an American churchgoer has done less with his neighbors. Mr. Khrushchev demurred, on the ground that in Russia (where atheism is the official line) his action would be misunderstood. Had he attended the church service, he might have found a greater than Marx.

Many churchmen will note that Mr. Eisenhower's farewell prayer, alongside its virtues of simplicity and sincerity, was theologically flaccid by Christian standards. In some respects it was perhaps as nebulous as certain exhortations to faith which simmer down to little more than "faith in faith." But it also brings into view a problem not yet resolved in American political life. In view of the principle of separation of Church and State, even some churchmen insist that a leader whose private convictions are Christological should formulate only theistic pronouncements in his public life. The danger is that of gliding into a vague theism, and beyond that, into humanism. On the other hand, some quarters today increasingly stress the Christian history of the nation. America can doubtless profit from a sharpening of theological perspectives, even in political affairs. Such a recovery must not, however, involve us in a philosophy of Church and State which our forefathers hoped they had left far behind on European shores.

One order has changed, and another begun. But the season for prayer remains. We join Mr. Eisenhower in bidding President Kennedy "Godspeed." The perils of misplaced trust in earthly power—the power of weapons of destruction, the power of intellectual or scientific genius, the power (even if shrinking) of American dollars—remain with us. What we need now, as never before, is new vision of the power of God and of regenerate morality in the lives of men. Without it, one nation after the other spends its last days as a heap of rubble.

In such an hour, some were dismayed to observe a symbol like Sinatra and the Hollywood assortment of characters around him looming upon the capital scene, making use of inauguration celebrations, national in intent, for partisan fund-raising purposes. Certain unsavory aspects of American life are amplified quite enough already. Kindred ties are no excuse for blurring the image of the White House, or making it a suburb of Beverly Hills. Let the Sinatras return to Hollywood and, if they must, its manners, mores, and foibles.

But let us stay with the Book. There is more light in any of the versions than all the radiant neon of Hollywood Boulevard.

END

# New Bible's Debut to Climax 13-Year Effort

For 13 years a select team of British scholars has been poring diligently over biblical manuscripts, occasionally assembling to compare notes in the tapestry-adorned Jerusalem Chamber of Westminster Abbey. Their aim was to produce a successor to the 350-year-old King James Version. First fruits of their labors will be unveiled March 14 with the

*Dr. F. F. Bruce, professor of biblical criticism and exegesis in the Victoria University of Manchester, has been commissioned by CHRISTIANITY TODAY to prepare a major review of the New Testament of The New English Bible.*

publication by Oxford and Cambridge University Presses of the New Testament of *The New English Bible*.

The publishers are optimistic. First printing amounts to 500,000 copies, largest initial order in British publishing history. Another 325,000 copies are being printed in other countries. All but a few highly-prized copies circulated among key reviewers are being held for

the March 14 publication date. A sample page taken from the First Epistle of John is reproduced below, along with the corresponding pages from the King James Version and the Revised Standard Version.

The Old Testament is due in about six years, and the Apocrypha after that.

Translators and publishers alike stress that *The New English Bible* is not simply a revision of the Authorized Version or any other version. It is a completely new translation. The announced intent was to create a Bible "not obscured by an archaic language but enlivened by a clear and contemporary vocabulary" drawn from the original Hebrew and Greek "as understood by the best available scholarship."

The language used is not overly

modern, however, says the prospectus. "The style is neither old-fashioned nor self-consciously modernistic. The translators have aimed at a rendering which is timeless as well as faithful."

In addition to going back to the original Greek texts of the New Testament, the translators are said to have "weighed the findings of modern textual critics, and they made full use of recent linguistic researches."

The translation project is a joint undertaking of the Anglican and Free churches of England. Representatives from all the major Protestant denominations participate in the planning and directing. General director is Dr. C. H. Dodd, 76-year-old Congregationalist minister from Oxford.

Discussions on the need for a new

## CHRISTIANITY TODAY NEWS

### THE NEW ENGLISH BIBLE (1961)

#### THE FIRST LETTER OF JOHN

*Recall to Fundamentals*

- 1** IT WAS THERE from the beginning; we have heard it; we have seen it with our own eyes; we looked upon it, and felt it with our own hands; and it is of this we tell. Our theme is the word of life. This life was made visible; we have seen it and bear our testimony; we here declare to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we declare to you, so that you and we together may share in a common life, that life which we share with the Father and his Son Jesus Christ. And we write this in order that the joy of us all may be complete.
- 2** Here is the message we heard from him and pass on to you: that God is light, and in him there is no darkness at all. If we claim to be sharing in his life while we walk in the dark, our words and our lives are a lie; but if we walk in the light as he himself is in the light, then we share together a common life, and we are being cleansed from every sin by the blood of Jesus his Son.
- 3** If we claim to be sinless, we are self-deceived and strangers to the truth. If we confess our sins, he is just, and may be trusted to forgive our sins and cleanse us from every kind of wrong; but if we say we have committed no sin, we make him out to be a liar, and then his word has no place in us.
- 4** My children, in writing thus to you my purpose is that you should not commit sin. But should anyone commit a sin, we have one to plead our cause\* with the Father, Jesus Christ, and he is just.
- 5** He is himself the remedy for the defilement of our sins, not our sins only but the sins of all the world.
- 6** Here is the test by which we can make sure that we know him: do we keep his commands? The man who says, 'I know him', while he disobeys his commands, is a liar and a stranger to the truth;

[a] Literally we have no advocate...

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### THE FIRST LETTER OF

#### JOHN

**1** That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the word of life—<sup>1</sup> the life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us—<sup>2</sup> that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with his Son Jesus Christ. <sup>3</sup> And we are writing this that our joy may be complete.

**5** This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all. <sup>6</sup> If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; <sup>7</sup> but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. <sup>8</sup> If we say we have no sin, we deceive ourselves, and the truth is not in us. <sup>9</sup> If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. <sup>10</sup> If we say we have not sinned, we make him a liar, and his word is not in us.

**2** My little children, I am writing this to you so that you may not sin; but if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; <sup>2</sup> and he is the expiation for our sins, and not for ours only but also for the sins of the whole world. <sup>3</sup> And by this we may

\* Other ancient authorities read your. <sup>1</sup> Or that. <sup>2</sup> Or that. <sup>3</sup> Or that. <sup>4</sup> Or that. <sup>5</sup> Or that. <sup>6</sup> Or that. <sup>7</sup> Or that. <sup>8</sup> Or that. <sup>9</sup> Or that. <sup>10</sup> Or that.

be sure that we know him, if we keep his commandments. <sup>4</sup> He who says "I know him" but disobeys his commandments is a liar, and the truth is not in him; <sup>5</sup> but whoever keeps his

### THE FIRST EPISTLE GENERAL OF

#### JOHN.

#### CHAPTER 1

<sup>1</sup> Of fellowship and communion with God. <sup>2</sup> Walking in the light.

**1** THAT which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

**2** (For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us);

**3** That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.

**4** And these things write we unto you, that your joy may be full.

**5** This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

**6** If we say that we have fellowship with him, and walk

in darkness, we lie, and do not the truth:

**7** But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

**8** If we say that we have no sin, we deceive ourselves, and the truth is not in us.

**9** If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

**10** If we say that we have not sinned, we make him a liar, and his word is not in us.

#### CHAPTER 2

<sup>1</sup> Christ the propitiation for sins. <sup>2</sup> Warning against seducers.

**1** MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

**2** And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

**3** And hereby we do know

### KING JAMES VERSION (1611)





The Joint Committee overseeing translation of New English Bible shown\* at a meeting in Jerusalem Chamber of Westminster Abbey. Translators held 57 meetings (average length: three days) in 13 years. Work continues on Old Testament.

English Bible by the Bishop of Bradford, chairman of the Archbishop's Liturgical Conference. The Bishop, Dr. Donald Coggan, read the story of the Prodigal.

English Bible translation date back to the pre-World War II years. The approaching lapse of the copyright in the English Revised Version of the 1880s afforded an opportunity for considering further revision. Accordingly, the universities of Oxford and Cambridge assembled a group of scholars to prepare experimental renderings of specimen passages. Further consideration was interrupted by the advent of war.

The idea got a new lease on life in a memorandum communicated to representative bodies of Christian communions in Great Britain by the 1946 General Assembly of the Church of Scotland.

The church's memorandum urged initiation of work on a completely new translation. It was received well, and conferences were assembled with representatives from the Church of England, the Church of Scotland, the Baptist Union of Great Britain and Ireland, the Congregational Union of England and Wales, the Council of Churches for Wales, the London Yearly Meeting of the Society of Friends, the Methodist Church of Great Britain, the Presbyterian Church of England, the United Council of Christian Churches and Reli-

gious Communions in Ireland, the British and Foreign Bible Society, and the National Bible Society of Scotland. Oxford and Cambridge scholars also were on hand, and it was agreed that the two university presses would bear the entire cost of translation and publication in return for the copyright. A Joint Committee was formed, which subsequently organized three panels of translators, one for the Old Testament, one for the New Testament, and one for the Apocrypha. A panel of literary advisers also was named.

Each panel invited one person to prepare a draft translation of an assigned book or group of books. The draft was circulated in typescript among the panel members, who discussed it verse by verse and sentence by sentence until a wording was agreed upon. The literary panel then reviewed the revised draft to assure that it met a high standard in vocabulary, idiom, and rhythm (well aware of appropriately varying levels of style in the original). The translation panel rechecked the draft and forwarded it to the Joint Committee, which offered criticisms and suggestions (and in at least one case ordered it back to the translators for revision). Upon completion of the New Testament, the Joint Committee appointed another "revising committee" of three to study the entire work and weigh criticism and suggestions. The New Testament was not finally approved by the Joint Committee until March 23, 1960.

### Clergy Preview

Highlight of this month's 127th annual Islington Clerical Conference, traditional rallying point for evangelical clergy of the Church of England, was the reading of an extract from *The New*

English Bible by the Bishop of Bradford, chairman of the Archbishop's Liturgical Conference. The Bishop, Dr. Donald Coggan, read the story of the Prodigal.

Some 400 ministers and scores of laymen attended the conference, held in London's Church House.

The vicar of Islington, the Rev. Maurice A. P. Wood, presided. His own address, as president of the conference, stressed local church aspects of the conference theme, "The Word of God in the World Today."

### Exit Fisher

The world's top-ranking Anglican turned in his resignation this month. Dr. Geoffrey Francis Fisher, 73-year-old Archbishop of Canterbury, said he would step down May 31 after 16 years as Primate of the Church of England and titular head of the worldwide Anglican communion.

There was immediate speculation over who would be his successor.

Leading prospects, according to informed sources, were Bishop Sherard Falkner Allison of Chelmsford, Bishop Robert Wright Stopford of Peterborough, Bishop Joost de Blank of South Africa, and Archbishop Arthur Michael Ramsey of York, second-ranking leader in the Church of England.

Fisher is one of the leading proponents of the ecumenical movement. He presided at sessions in Amsterdam in 1948 when the World Council of Churches was formally inaugurated, and he served as one of its co-presidents. He still serves on the WCC executive committee.

Perhaps his chief claim to worldwide fame, however, came with his visit last December to the Vatican. He was the first Anglican Archbishop of Canterbury ever to meet a Roman pontiff.

\* Around the table, starting at extreme left: The Rev. N. J. Cockburn (British and Foreign Bible Society); the Rev. J. L. M. Haire of Belfast (Churches of Ireland); Miss Stephanie Chadwick (Secretariat); Dr. C. H. Dodd of Oxford, general director of the translation project (Congregational); the Bishop of Winchester, the Rt. Rev. Alwyn Williams, chairman of the Joint Committee (Church of England); the Rev. J. K. S. Reid (Church of Scotland); the Very Rev. G. S. Duncan (Church of Scotland); the Rev. D. E. Nineham (Church of England); the Very Rev. W. R. Matthews (Church of England); the Rev. G. S. Gunn (National Bible Society of Scotland); the Bishop of Bangor, the Rt. Rev. G. O. Williams (Churches in Wales); Dr. G. R. Driver of Oxford; the Rev. C. L. Mitton (Methodist); the Rev. K. Grayston (Methodist); Dr. E. V. Rieu (Church of England); the Rev. R. L. Child of Oxford (Baptist Union); and Dr. G. Boobyer (Society of Friends).

## Inaugural Backdrop

A series of Church-State disputes imposed an embarrassing backdrop upon the inauguration of John F. Kennedy as the first Roman Catholic president in U. S. history.

Roman Catholics figured prominently in all of the disputes.

**New York:** Francis Cardinal Spellman denounced a gigantic federal aid-to-education proposal as "unfair" to the nation's parochial and private school children.

Despite the fact that his own archdiocese apparently has far more educational funds than it knows what to do with, Spellman lamented the exclusion of parochial schools in a proposal advanced by Kennedy's task force on education.

He told a high school rally in the Bronx that a \$25,000,000 local fund-raising campaign had been oversubscribed by more than \$15,000,000.

The cardinal nonetheless assailed as discriminatory the task force proposal which asks enactment of a 5.8 billion dollar aid program for public schools.

"I cannot believe," he said, "that Congress would discriminate against Lutheran, Baptist, Catholic or Jewish parents—Americans all—in the allocation of educational funds."

The remarks drew an immediate disclaimer from Dr. Oswald C. J. Hoffman, public relations director of the Lutheran Church—Missouri Synod, which operates the nation's largest Protestant elementary school system.

"Let Cardinal Spellman speak for himself," said Hoffman. "He does not speak for us Lutherans."

"As Americans who accept the traditional American policy of Church-State separation, we Lutherans would not feel discriminated against if Federal funds were appropriated for public schools only. In fact, we think that Federal assistance, if there has to be such assistance, should be restricted to public schools."

**Haiti:** A crisis erupted with the expulsion by the Haitian government of five priests, including the native-born chief prelate, and the closing of the Roman Catholic newspaper *La Phalange*.

President Francois Duvalier charged that the priests were "social and political subversives."

Their deportations came less than two months after Archbishop Francois Poirier of Port-au-Prince was whisked back to his native France on charges of having encouraged a strike of anti-government

students at the University of Haiti in protest against the jailing of a student suspected of being a Communist.

Bishop Remy Augustin, one of the five deported from the French-speaking Negro republic, had taken over church affairs following the expulsion of the archbishop.

The Vatican promptly excommunicated "all those who committed these crimes," referring to the deportations, but no names were given. It was believed, however, that Duvalier was among those who had incurred the supreme Roman Catholic penalty.

**Texas:** A group of citizens in the Bremond school district demanded that the state board of education crack down on the leasing of Roman Catholic classroom space.

Cited was a Roman Catholic elementary school in Bremond leased by the local school board since 1947, purportedly to ease financial strain. Plaintiffs charge that the school is being operated in such a manner that public school students obliged to attend are being subjected to sectarian religious instruction.

## Colombian Concession

Archbishop Luis Concha Cordoba of Bogotá, Colombia, publicly conceded this month that some of his priests have acted "unwisely."

The Roman Catholic archbishop made the concession in London while en route to Rome, where he was one of four prelates to be elevated to the Sacred College of Cardinals.

The new cardinal said that "Lutherans and Episcopalians in Colombia show no anti-Catholic bigotry and live on good terms with their Catholic neighbors."

He added, however, that "others, mainly Protestants arriving from the United States, have sometimes insulted the Catholic religion, especially the Blessed Virgin and the Holy Eucharist, and this has aroused popular indignation."

"This natural reaction among the people of a country almost wholly Catholic causes incidents which are difficult to check," he said.

He declared that there have even been cases of Roman Catholic priests "whose indignation has led them to act unwisely."

Observers said this was the first time that such a high-placed Roman Catholic prelate had made public as much as a reference to the persecution of Protestants in Colombia. In the past, the Roman Catholic hierarchy has steadfastly denied anti-Protestant incidents or has ignored them.

## Archaeological Dating

An error discovered in scientific atomic dating methods necessitates revision in previous estimates of the age of many archaeological finds, according to U. S. government researchers.

The error affects dates assigned to the famed Dead Sea Scrolls.

A more accurate value for the radioactive "half-life" of carbon-14 has been determined by scientists of the National Bureau of Standards. The value holds the key to estimating the age of ancient materials through the measure of radiant energy they emit.

Previously the value determined was 5568 years. Now the scientists say it is 5760 years.

For the Dead Sea Scrolls this means that they are now reckoned to be 1983 years old—plus or minus 200 years.

Under the old system they were thought to be 1917 years old—still plus or minus 200 years.

Frank Carey of Associated Press describes the phenomenon upon which the carbon-dating system is based like this:

"All living things—from plants to man—have radioactive carbon in their systems during life. It comes from the atmosphere. When a living thing dies, it no longer absorbs radioactive carbon, but whatever it has absorbed during life continues to radiate after death—thus providing a kind of calendar, because the radiation dissipates at a constant rate."

## Obscenity Indictment

Outgoing Postmaster General Arthur E. Summerfield announced a few days before leaving office the smashing of the largest lewd photo ring discovered in the history of the Post Office Department.

Indictments returned by a Federal grand jury in Chicago involve more than 500 homosexual men who have been preying on teen-agers.

The ring has been operated under the name of the Adonis Male Club and the International Body Culture Association, said Summerfield.

A post office spokesman said members of the club, indicted for conspiracy to violate obscenity laws, include many prominent college professors, teachers in high schools, grade schools, and private academies, a choir director, professional and business executives, office workers, and government employees.

One report said that clergymen were also involved, but there was no immediate confirmation. Names of those indicted were not disclosed, pending their arrest by U. S. marshals.



## PROTESTANT PANORAMA

- A six per cent enrollment increase is reported by the 12 Methodist theological schools for the fall of 1960, as compared with the previous year. Current total is 3,210. The increase contrasts with a five per cent overall enrollment decline among member institutions of the American Association of Theological Schools (see CHRISTIANITY TODAY, January 16).
- The Dutch Reformed Church of Africa will shun this year's World Council of Churches assembly in New Delhi, presumably in protest of resolutions adopted by a WCC conference on apartheid in South Africa last month. The church, smallest of three Reformed bodies in South Africa, was represented at the conference, but strongly disassociated itself with the resolutions, which criticized the South African government's apartheid policy.
- A National Council of Churches' agency plans to sponsor a study of four aspects of the U. S. economic situation: industrial relations, sharing peaceful uses of atomic energy, justice for farm workers, and preparations for the "economic impact" of disarmament. The program will include dissemination of large amounts of NCC literature for use in local churches.
- Spanish government officials are permitting a Baptist church in Seville to reopen its doors. The church was one of five Baptist churches ordered closed by Spanish police in 1958.
- The Universalist Four Corners Chapel of Cumberland, Rhode Island, is joining the state Congregational Conference. The minister, the Rev. Arthur G. Seabury, a former Baptist clergyman who recently resigned as superintendent of the Rhode Island Universalist Church, said his parish has voted twice against joining the Universalist-Unitarian merger.
- The Reformed Church in America is uniting its young people into a national youth organization to be known as the Reformed Church Youth Fellowship.
- Lincoln (Illinois) Bible Institute dedicated a \$500,000 library and administration building last month.
- The Methodist Church announced this month that it will hold its next quadrennial General Conference in Pittsburgh. The policy-making and legislative body will assemble for two weeks beginning April 26, 1964.
- Seabury-Western Theological Seminary plans to add a new academic program leading to a master of arts degree in Christian education. It is the first Episcopal seminary to establish a degree program in Christian education. The seminary also plans, for the first time in history, to admit women for regular accredited study.
- Toccoa Falls (Georgia) Institute, a Bible college, affiliated with the Christian and Missionary Alliance, celebrated its 50th anniversary this month with special services.
- A four-volume Braille edition of the Lutheran Service Book and Hymnal was published this month, climaxing a four-year cooperative effort of Lutheran churches. Funds were provided by the United Lutheran Church Women.
- A national census report lists 11 "Protestant" church groups in Poland with an aggregate of 223,000 members. The report published by the Government Statistical Office says the largest Protestant body is the Evangelical Church of the Augsburg Confession (Lutheran) with 110,000 members in six dioceses. The others: Reformed Evangelical Church (5,000), Polish National Catholic Church (50,000), Old Catholic Mariavite Church (25,000), Catholic Mariavite Church (2,000), The Methodist Church (12,000), The Polish Church of Christian Baptists (5,000), The Union of Seventh-day Adventists (5,000), The United Evangelical Church (8,000), The Community of Examiners of the Bible (6,000), and The Lay Mission of the Epiphany (5,000).
- Taylor University, now located in Upland, Indiana, plans to move its campus to Fort Wayne, where Jaycees have unanimously pledged their efforts to raise \$1,500,000 over a three-year period, plus the amount needed to purchase new land.

## Russian Ecumenicity

Metropolitan Pitirim of Krutitsky and Kolomna, one of the top leaders of the Russian Orthodox Church, emphatically denies the possibility of a union of Orthodox churches with Roman Catholic or Protestant churches.

He was interviewed this month along with Bishop Nicodim, head of the foreign affairs department of the Moscow Patriarchate, following their return to the Soviet capital from a month-long tour of Orthodox centers in the Near and Middle East under the leadership of Patriarch Alexei, supreme head of the Russian church.

At the same time, Bishop Nicodim, whose post is one of the most influential in the church, intimated that the Russian church is anxious to establish close ties with Christian churches in Europe and the Middle East. However, he appeared less encouraging about concrete contacts with American church organizations, at least in the near future.

In his meeting with the newsmen, Bishop Nicodim seemed especially uncertain about any return visit to the United States of Archbishop Boris, Exarch for North America and the Aleutian Islands. The archbishop's last visit was in 1960, on a six-month visa. In 1958 the U. S. State Department declined to permit him to remain in the country indefinitely.

Metropolitan Pitirim said any talk of union of Orthodox churches with Catholic or Protestant churches would contradict the position of Orthodox believers that theirs is the one true Church of Christ.

His statement was echoed by Bishop Nicodim who, in addition, refuted any suggestion that Orthodox churches would accept "concessions" by other Christian bodies in the interest of union, so as to maintain the prestige of the Orthodox communion.

The bishop said the question of Orthodox relations with the Roman Catholic church was touched upon only indirectly during the recent overseas tour. When one newsmen questioned him regarding the visit of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, to Pope John XXIII, he simply commented: "That is their own business."

He went on to say that "the Russian Orthodox Church is for contacts with Christians throughout the world, but in every particular case, we do not care much about talk of Orthodoxy's prestige. In other words, we do not want any canonical concessions."

## WHITE HOUSE CONFERENCE ON AGING

Significant accomplishments marked the White House Conference on Aging, January 9-12. It took long strides toward the solution of a problem too long ignored and too little understood. Religion was recognized as a major factor in the ultimate answer.

The United States government has been shocked into action by the realization that there are now over 50 million Americans 45 and older who are facing retirement. Increasing longevity indicates that by the year 2000 two out of every three persons reaching 60 will have a living parent or close relative over 80. Unemployment, medical care, and scores of other emergencies confronting aging citizens cry for immediate action by community, state and nation.

The Washington conference drew 2,700 official delegates from 53 states and territories and 308 participating national organizations. Key federal agencies, the Congress, and state welfare departments were represented. President Eisenhower expressed the general feeling of many of the leaders when he said, "In striving to achieve a better life for all our people, we must give proper regard to the needs and abilities of our older citizens. The opportunity to live a dignified, productive and satisfying life in old age is the aspiration of every citizen and an important goal of our American society."

Twenty citizen-directed sections—including "Religion and the Aging"—dealt openly and freely with all phases of aging. Politics catapulted health care into the spotlight. Seven sections were swamped with discussions over relative merits of the Kerr-Mills law and the Kennedy proposal of broader benefits under the Social Security system. Six out of the seven favored the new plan and it is believed that coming legislation will reflect that view.

The role of religion in the life of older persons was spelled out by representatives of Jewish, Protestant and Roman Catholic faiths. They agreed that "religion maintains a basic concern with human dignity at every stage of life's span because of its conviction that this dignity derives from the fact of each individual's creation in the image of God. As a consequence, religion seeks to provide a living fellowship of believers in which the aging find and give the true benefits of being a part of the household of God."

It is this conviction which has caused the churches to provide an amazing net-

work of institutions for the aged. It was revealed that Roman Catholics have 326 homes with more than 31,000 "guests." Protestant bodies maintain over 500 such institutions. A National Council of Churches survey (1954) showed some 4,000 Protestant health and welfare agencies serving 17 million people annually. They employ 200,000 full-time workers including 27,500 registered nurses, 26,000 physicians and 14,400 social workers. An increasing proportion of this program is on behalf of the aging.

Trends in church care, however, are moving beyond mere institutional programs. There is an increasing conviction that the elderly should have a place of dignity and respect in the family. Roman Catholics, who emphasize the preventive approach in dealing with retirement, boast that well over 90 per cent of their aged are still living in their own homes. Protestants and Jews believe that older persons should be kept in the main stream of life as much as possible and that the church's program should begin long before the aged are ready for retirement or physically incapacitated.

Among proposals of the section on Religion and the Aging: (1) educational programs conditioning the aged for retirement, (2) establishment of community services to help individuals adjust to new circumstances, (3) training of clergymen and lay workers for a better understanding of the problems of the elderly, (4) providing a larger role for the aging in the life of the local congregation, through worship, social life, guided tours, office work, vocational projects and visits to shut-ins. The recommendations said, "Religion can assist the aging in finding within themselves and in fellowship of faith the resources to meet those problems and fears which seem inevitably to occupy one's later years."

The conference urged cooperative studies by religious bodies and public authorities to improve community services. At this point the years-old issue of separation of church and state reared its head. The dangers of community control involved in state and federal financing were frequently mentioned. Church leaders felt that community services should be encouraged but that the role of religion might be so minimized that it would no longer be a major factor in a balanced life pattern for the aging. A warm debate developed over chaplaincy services in public institutions caring for the aging when it was proposed that

state, county and municipal governments provide public funds for such services. The controversial issue of Hill-Burton aid and FHA loans to church-owned homes and sub-divisions for the aged was avoided despite several attempts to introduce it in the open forums. It was evident that a clear-cut unified Protestant church-state policy needs to be developed in this new area of inter-church concern.

As in the 1960 White House Conference on Children and Youth, there was apparent by-passing of right-wing Protestant personnel in setting up the conference and lack of biblical theological orientation in the public addresses. It was left to Roman Catholic representatives to furnish anything approaching such emphasis. When a group of psychologists and sociologists proposed that an Institute for the Aging should be established within the National Institutes of Health to study *homo sapiens* on the same basis as animals, it was the Romanists and evangelical Protestants who protested and got a change in the text of the recommendation.

There was a strong move to set up a vast network of national and state government bureaus to deal with the problem of the aging. Opponents saw the whole conference as intended to set up a top-heavy bureaucracy and central government interference with voluntary community programs. Such a development would create thousands of new government jobs for professional gerontologists and social workers in a growing welfare state.

By and large the January White House Conference marked an important milestone in enlightened progress toward a solution of the problems of the aging. America's oldsters may well live to see the realization of Rabbi Ben Ezra's classic "Grow old along with me, the best is yet to be."

J.D.M.

## Washington Skyline

A 300-foot carillon tower planned by Washington Cathedral promises to become the dominant feature of the national capital skyline.

Work on the \$1,800,000 tower is now scheduled to begin in April of 1962, according to Episcopal Bishop Angus Dun. It will be one of the world's largest church spires.

Construction of the cathedral itself, begun back in 1907, may not be completed until after the year 2000. Thus far, some \$12,500,000 has gone into construction of the edifice, now said to be between 50 and 60 per cent complete. Present seating capacity: 3,000.



## Pentecostal Pioneer

Pentecostals by and large have little sympathy for the ecumenical movement, and probably expect even less in return. At least one Pentecostal preacher, however, repudiates such standoffishness, yet manages to remain in relatively good standing with his brethren in the holiness tradition. He is the Rev. David J. DuPlessis, a 56-year-old native of South Africa now ordained by the U. S. Assemblies of God. DuPlessis, a descendant of the French Huguenots, is marking the 10th anniversary of his calling "to bring about better understanding and closer fellowship between Pentecostal movements and to bring the Pentecostal message and blessing into the ranks of all Christian churches in the world."

DuPlessis began a one-man campaign of witnessing to ecumenical leaders fully expecting to be ignored. Instead, he was taken in and given repeated opportunities to testify in behalf of "the baptism of the Holy Spirit." He was a guest at the Evanston assembly in 1954, at International Missionary Council meetings, and at Presbyterian World Alliance conventions. He has participated in numerous ecumenical seminars, in Geneva, St. Andrews, and elsewhere. He has lectured at Yale Divinity School, and at Union and Princeton theological seminaries. His conclusion is that top Protestant leaders are vitally interested in the Pentecostal message and that "there are now many Spirit-filled, yes, indeed, 'tongues-speaking' ministers in the National and World Council of Churches."

"I shall not be surprised," says DuPlessis, who currently resides with his wife and six children in Dallas, "when our 'fundamentalist' friends who attack the Pentecostals as severely as they do the World Council, begin to 'expose' this 'Pentecostal trend' within the ranks of the ecumenical movement."

## The Church Critic

In Phoenix, Arizona, the religion reporter of a local newspaper is taking some cues from the drama columnist.

Each Saturday, the church pages of the *Arizona Republic* carry a "review" of a worship service witnessed by the reporter, who writes her impressions under the pseudonym of "Grandma."

"Grandma" recently moved to Phoenix after spending 30 years with a university in a nearby state. She drops in on a service unannounced, and guards against revealing her identity. She feels that making herself known would detract from the "objectivity" of her appraisal.

She never offends. Said a recent review:

"Never, but never, have I been in a more informal worship service. I didn't say it was not good. I just said, informal. The minister thanked 'Katherine' for her solo. He asked 'Ted' up in the balcony to make an announcement. He thanked 'O. J.' for keeping the choir from being the war department of the church."

Of the sermon, she said:

"It was the first sermon I had heard in several weeks which did not touch on world affairs. Except for one reference to a recent baptism noted on the front pages, it might have been preached in 1860, 1760, or 60 A.D."

## Up from the Ranks

The new pastor of St. Vladimir's Russian Orthodox Church in Houston, Texas, is a former Russian army officer.

During World War II he was Lt. Georgy Nikolaevich Erlenberg. While on duty in Austria he donned the uniform of a German prisoner and escaped into the Austrian Alps.

He entered the United States as an immigrant and began studies at Holy Trinity Russian Orthodox Seminary at Jordanville, New York. Ordained in 1957, he is known as Father Gabriel.

His church is affiliated with the Russian Orthodox Greek Catholic Church of America, which does not recognize the Moscow Patriarchate.

## Questions on Israel

What searching questions about modern Israel are uppermost in the minds of CHRISTIANITY TODAY's readers?

Soon to be 14 years old, the young state of Israel is a center of consecration, contrast and conflict. Within its boundaries lie Nazareth and Galilee; the Negev Desert, revealing both ancient archaeological treasures and exploration into modern nuclear secrets. On its streets walk Hebrews who have "come home" from 70 lands. More than a million Arab refugees are to be found along its borders.

The Editors will seek from Israeli leaders succinct and authoritative answers to the ten questions of utmost concern and interest to readers of this magazine. Simply address your query on a post card to Questions on Israel, CHRISTIANITY TODAY, Washington Building, Washington 5, D. C.

## Congo Recruits

The first two medical service recruits for the Congo reached the field shortly before year-end. Dr. Dorothea Witt began service at a Presbyterian mission hospital in the Kasai, and Dr. Oliver Hasselblad was assigned to a Methodist hospital, also in the Kasai. Sponsoring them is the Congo Protestant Relief Agency.

## PEOPLE: WORDS AND EVENTS

**Deaths:** Methodist Bishop Bachman G. Hodge, 67; in Birmingham, Alabama . . . Archbishop Constantine Bohachevsky, 76, spiritual head of 300,000 Ukrainian Catholics in the United States; in Philadelphia . . . Dr. James Ernest Davey, 70, principal of the Presbyterian College; Belfast, Ireland . . . Dr. Cyril H. Haas, 86, retired medical missionary to Turkey under the Congregational Christian Board; at Pleasant Hill, Tennessee . . . William G. Nyman, 76, secretary emeritus of Wycliffe Bible Translators, Inc.; in Glendale, California.

**Resignation:** As executive director of the Board of World Missions of the Augustana Lutheran Church, Dr. Malvin A. Hammarberg, to become pastor of Gloria Dei Lutheran Church in St. Paul, Minnesota.

**Elections:** As president of the Society of Biblical Literature and Exegesis, Dr. Samuel Sandmel . . . as

president of the Evangelical Theological Society, Dr. R. Laird Harris . . . as president of the Council of Protestant Colleges and Universities, Dr. Clemens Granskou . . . as president of the National Association of Schools and Colleges of The Methodist Church, Dr. Carl C. Bracy . . . as president of the National Lutheran Educational Conference, Dr. Lawrence M. Stavig.

**Appointments:** As dean of California Lutheran College (scheduled to open in the fall on a 20-acre site 20 miles west of Los Angeles), Dr. Elwin D. Farwell . . . as executive secretary of Westminster Theological Seminary, the Rev. Eugene Bradford . . . as director of the United Presbyterian office of information, the Rev. Frank H. Heinze.

**Citation:** To Dr. Ralph W. Sockman, the Upper Room Citation for 1961.

# Books in Review

## THE SCOTTISH REFORMATION IN RETROSPECT

*A Church History of Scotland*, by J. H. S. Burleigh (Oxford, 1960, 456 pp., \$5.88); *The Story of the Scottish Reformation*, by A. M. Renwick (Eerdmans, 1960, 176 pp., \$1.25); and *The Scottish Reformation 1560*, by Gordon Donaldson (Cambridge, 1960, 242 pp., \$4.20), are reviewed by W. Stanford Reid, Professor of History, McGill University, Montreal.

The year 1560 was in a very special sense the year of the Protestant Reformation in Scotland, for in August the Scottish Estates rejected the ecclesiastical superiority of the pope, forbade the celebration of the Mass, and established a church with a Reformed Confession. Because of the significance of these events, during 1960 English-speaking Reformed Churches throughout the world have, in various ways, commemorated the Scottish Reformation. As one might expect, numerous books and articles dealing with the topic have appeared on the market both to enlighten and at times confuse the reading public.

As one surveys the crop of publications dealing with the Scottish Reformation, one cannot but feel uncertainty owing to the wide divergence of point of view and interpretation. Indeed, even the Roman Catholics have assumed a role in the act with, as one might expect, a hardly sympathetic approach to the movement, and in particular to John Knox (cf. *The Innes Review*, Glasgow, 1959, vol. 10). On the other hand, Protestants of various stripes have produced a good many works with varying emphases. One might mention for instance the work of Dr. Geddes MacGregor formerly of Scotland but now of Bryn Mawr, titled *The Thundering Scot* (Philadelphia, 1959), in which the author spends much of his time discussing Knox's political views, but never once mentions the doctrine of justification by faith. Three works which have appeared in 1960, however, present in a sense a conspectus of all the others. They are the books of Professor J. H. S. Burleigh, New College, of Professor A. M. Renwick, the Free Church College, and of Dr. Gordon Donaldson, the Department of Scottish History, all of Edinburgh.

Taking the last-mentioned work first, one quickly finds out that while Dr. Donaldson (*The Scottish Reformation 1560*, Cambridge 1960) possesses a broad knowledge of his subject, he wishes above everything else to prove that the

Scottish Episcopal Church is the true heir of Knox and his colleagues. In a sense this makes his work one of the most interesting to appear during the memorial year. Taking the evidence, or at least some of it, which has already received one interpretation from Presbyterian historians, he endeavors to show that the Scottish Reformers felt that episcopacy alone provided a proper form of church government. Such an order had guided the church during the preceding five hundred years, if not longer, and the Reformers naturally assumed its validity and propriety. Yet with all Dr. Donaldson's scholarship and ingenuity, the reviewer feels that he failed to prove his case. There is another side to the question which one must consider.

This other side Professor Renwick provides in his short, popular *The Story of the Scottish Reformation*, originally published by the Inter-Varsity Fellowship and appearing on this continent with the imprint of Eerdmans. As a member of the Free Church of Scotland, Professor Renwick wholeheartedly favors the Reformation and holds that Scottish Presbyterianism rather than Scottish Episcopalianism is in the true succession to the Reformers. At times one feels that the author has by no means sought the objectivity desirable in historians, but one also feels that his sympathy with and understanding of Knox's faith and strivings enable him to understand the Scottish Reformer's outlook better than does Dr. Donaldson. One wishes on occasion that Professor Renwick had shown himself a little more critical and that he had identified the sources of some of his quotations. But on the whole this is a useful little book (p. 174).

In many ways more impressive is Professor J. H. S. Burleigh's *A Church History of Scotland* (Oxford, 1960) which attempts to give a much wider picture than the other two works. Nevertheless, the Reformation occupies a large amount of space. Professor Burleigh takes up a

middle position between that of Donaldson and that of Renwick, for in a sense he at times resembles the eighteenth century "moderates" in his somewhat detached attitude to the whole event. For instance he draws a distinction in the Scots Confession of 1560 between that which is Calvinistic and that which is truly "Catholic" (p. 155). No doubt he is endeavoring to relate this along with some of his other conclusions and inferences, to the present discussions going on between the churches of England and Scotland. On the whole, one finds his dealing with the Reformation uninspiring. Indeed, one almost feels it necessary to ask why the Reformation took place at all. Would not Erasmus' plans for reform have sufficed? Professor Burleigh has a book here that is well-written, factual, and objective in a way, but he fails at times to come to grips with the problems.

To look back, to commemorate such events as the Scottish Reformation is good for the church as it points to the rock whence it has been hewn. Each of these works, therefore, have performed a useful service. They have all missed some points, particularly that of the influence of the social situation on the Reformation, but then no historian is divinely inspired. More interpretation and reinterpretations is assuredly needed, but these works should help to stimulate if only negatively, not only the readers of today but also future historians of the Scottish Reformation.

W. STANFORD REID

## A SCIENTIST'S VIEWPOINT

*Modern Science in the Christian Life*, by John W. Klotz (Concordia, 1961, 125 pp., \$1.75), is reviewed by Arthur F. Holmes, Associate Professor of Bible and Philosophy, Wheaton College (Illinois).

A Lutheran scientist on the faculty of Concordia Senior College, Fort Wayne, Indiana, appeals to Christians for respect and support for today's scientific enterprise. Science, he ably contends, is itself amoral; it may be used either for good or for evil. The Christian is responsible to God and society for seeing that it is used for good; he of all people would appreciate God's blessings bestowed both directly in nature and indirectly through science's wise use of nature's resources.

Professor Klotz touches on the problems involved, whether apologetic questions such as evolution, miracles, and evil or moral issues such as overpopulation and euthanasia. As one would expect



of a scientist, he is more acute, precise, and satisfying when expounding science's contributions than when discussing theological or sociological problems. The reader will find refreshing the recurrent thesis that "The church ought never to be afraid of learning. . . . There can be no difference ultimately between truth as it is revealed in nature and truth as it is revealed in Scripture. . . . For the Christian to disparage, vilify, and minimize the contributions of scientific research is to admit that his faith may not ultimately be truth after all. If he is convinced that he has the truth, he will want to promote scientific research . . ." (Chap. 7).

The book will serve neither to solve nor to raise problems, but rather to stimulate the Christian social conscience to constructive thought and action.

ARTHUR F. HOLMES

### THE RUSSIAN CHURCH

*Christ in Russia: The History, Tradition, and Life of the Russian Church*, by Helen Iswolsky (Bruce Publishing Co., 1960, 213 pp., \$3.95), is reviewed by Georges Florovsky, Professor of Eastern Church History, Harvard Divinity School.

The author disclaims any personal scholarly ambition. Instead she claims internal "familiarity" with her subject. Her thesis is that the Church has survived in Russia and kept, or regained, her hold on the people. The aim of her work is "to explain how all this happened and why Christ protected the Russian people. . . ." Indeed, it is a strange aim, for who knows the ways of the Lord and his "whys"? Does he not protect his faithful, and even the whole of mankind? In point of fact, Miss Iswolsky gives no answer to her pretentious question. Her book is badly organized. Part I of the book, *The Russian Church in History*, is grossly disproportionate. About a hundred pages is given to the ancient period, up to Peter the Great, in which much of the writing is quite irrelevant for the main purpose, and there is a clumsy and sketchy chapter on "the New Era," that is, the two formative centuries of modern Russia up to the Revolution.

The author shows no "familiarity" with that particular subject and apparently had no guide to follow, or rather she followed an incompetent guide. It is enough to quote one instance. "The Protestant Bible Society of England established headquarters in Petersburg and was permitted by the Holy Synod to dis-

tribute cheap editions of the King James Bible in Russian translation" (p. 118). This is a sheer phantasy. The Russian Bible was first published only in the early seventies of the last century, almost fifty years after the Bible Society had been suppressed in the twenties, and translation was made under the direct authority of the Holy Synod itself, by professors of theological faculties, from the original languages. Translations of the Four Gospels and the Psalter, made in the twenties, were made from Hebrew and Greek. Now, this is not just a minor *lapsus calami* on the part of the author. It betrays a lack of knowledge about the true story of the Russian Bible, one of the greatest achievements of the Church in the last century, and one of the strongest proofs of her vitality. The author says nothing about Russian theology; the name of great Philaret of Moscow is not mentioned at all in the book. Furthermore, nothing is said about Russian missions, and the names of such great missionaries of wide vision as Innokenty of Alaska, Nicholas of Japan, or Father Macarius Gloukharev are missing entirely.

Part II of the book is no better. The author speaks of "Great Devotions of the Russian People" but nothing about the teaching of the Church. It is a nicely printed volume and written in lively journalistic style. It may arouse curiosity, and even sympathy, but the work will not increase knowledge nor help the understanding. The bibliography appended to the book is incomplete. The great work of the late Father Ivan Kologrivoff, *Essai sur la Sainteté en Russie* (1953), is not indicated. Yet, this book by the Jesuit writer shows more "familiarity" with the subject than do the scattered remarks of Miss Iswolsky. GEORGES FLOROVSKY

### MEN ARE NOT GOD

*Radical Monotheism and Western Culture*, by H. Richard Niebuhr (Harper, 1960, 144 pp., \$2.75), is reviewed by Edward John Carnell, Professor of Ethics and Philosophy of Religion, Fuller Theological Seminary.

When human beings think too highly of themselves, they tend to make gods out of their arts and sciences, their ideologies, and their social, political, and religious institutions. Niebuhr is making a prophetic attack on this tendency. His thesis is (a) that life itself forces man to have faith in some order of goodness and (b) that the only faith which can preserve man from idolatry, and thus

from the possibility of self-destruction, is the faith which acknowledges that all being is good because it is being-in-God. This faith is called "radical monotheism."

Niebuhr feels that idolatry is the only consistent alternative to radical monotheism. Idolatry supports its pretenses by absolutizing some form of relative being. The outcome of this selectivity can be disastrous, as witnessed by the demonic racism of National Socialism in World War II.

Orthodoxy may be disappointed by Niebuhr's cultivated disparagement of propositional revelation, but it ought to feel nothing but sincere gratitude for his profound attempt to remind human beings that they are men and not God. Since modern idolators can back up their claims with atomic bombs, we face the sober prospect of seeing civilization offered up on the altars of human pride. Niebuhr has taken a courageous stand in this global ideological struggle. He deserves a wide hearing.

EDWARD JOHN CARNELL

### A MANUAL FOR MINISTERS

*Premarital Counseling*, by J. K. Morris (Prentice-Hall, 1960, 240 pp., \$5.25), is reviewed by Hugh David Burcham, Pastor of First Presbyterian Church, Oakland, California.

This is a volume that will prove valuable to clergymen, and particularly to any clergyman who tends to take his responsibility in marriage counseling casually or to justify no counseling program at all on the grounds that he is "too busy."

The author makes a strong case for the importance of the role of the average parish minister, at the time of a marriage, in the establishing of strong Christian homes. At least eight separate premarital interviews are proposed as essential in each counseling series. The early chapters of the book are occupied with the suggested approach and content of these interviews. Particular areas of difficulties in adjustment between parties to a marriage are accorded special treatment in later chapters. The last 40 pages of the volume constitute appendices which set forth the position of several major Communion on the meaning of Christian marriage and the relationship of a minister-counselor to couples seeking to be united under conditions approved by these churches.

The author is an Episcopal clergyman, and this orientation is evident on virtually every page. Some ministers coming from churches considerably different

from the Episcopal church in polity and in principle with respect to ecclesiastical canons governing marriage may find this fact a limiting one in the usefulness of the book. No one can argue easily that the author flounders in his convictions or is not definite in the procedures his church makes possible to him in following a strong and consistent premarital counseling routine.

As a non-Episcopal parish minister, the reviewer has been stimulated and instructed by this book. It is already on his shelf convenient to his desk where it may be referred to in preparation for a premarital interview. Because it is so practical and bears the marks of long experience, its value to him will probably increase with repeated use.

HUGH DAVID BURCHAM

### INTRODUCING BIG THEMES

*A Christian View of Being and Knowing*, by James Oliver Buswell, II (Zondervan, 1960, 214 pp., \$3.50), is reviewed by H. D. McDonald, Visiting Professor of Theology and Philosophy of Religion, Northern Baptist Seminary.

Here we have an introduction to philosophy in a Christian key. The question is asked at the beginning: What is philosophy? Definitions are then given for the most general terms, and a chapter on "The Categories" follows. Against this background the problems of ontology and epistemology are discussed. Buswell shows how materialism and idealism fail to give an adequate account of ultimate reality. He then argues convincingly for dualistic realism. There is a chapter on the relation between ontology and epistemology. After a summary of a priori theories of knowledge come the concluding pages under the title "Constructive Suggestions."

The strength and weakness of this volume arises directly from its avowed purpose. It is stated to be "An Introduction to Philosophy," and it well fulfills this intention. The student should find himself well equipped after a careful study of what is written here to continue his philosophical reading. He will also be encouraged with the knowledge that a thorough understanding of philosophy is not necessarily inconsistent with an equally hearty belief in the great Christian doctrines. Dr. Buswell introduces his readers to the big themes which throughout the ages have challenged thinkers, and he has indicated the lines along which a Christian view of Being and Knowing can be maintained.

But it must be remembered that a book of this size is an Introduction only, which, we assume, is the reason why some subjects of far-reaching importance are either left out altogether or merely lightly touched upon. The question with which the work begins, What is philosophy? could have been amplified and illustrated for the sake of the student if he is to be adequately oriented. The chapter on materialism is excellent but there are in it sweeping generalizations and insufficient proofs. There is more to be said than Dr. Buswell allows, for example, for a dialectic movement in history. There are, besides, statements which one finds hard to reconcile. For example, on one page it is argued that the soul is known only through its effects while later it is declared that the data of my consciousness correlate to indicate that results are obtained by the purposive activity of which I am "intuitively conscious."

It is hard to understand Dr. Buswell's declaration of belief in the validity of the arguments for the existence of God and, at the same time, his criticism of those who hold that "the Anselmic deductive ontological argument is the only argument for the existence of God which has any validity." It is a serious question whether, in the end, all the theistic proofs are not ultimately based on the


ontological. The reviewer, at any rate, is convinced that they are. There are other points which deserve comment.

These observations, however, must not be taken as in any way detracting from the usefulness of this book for the student. It is a valuable volume. The question which bothers some of us is, Have we too many "Introductions?" The answer would seem to be "Yes." Many of them cover so closely the same ground that they need not have been written. This book has a merit of its own and should remain. H. D. McDONALD

### LUTHERANISM

*Luther and the Lutheran Church*, by Altman K. Swihart (Philosophical Library, 1960, 703 pp., \$7.50), is reviewed by Ross F. Hidy, Pastor of St. Mark's Lutheran Church, San Francisco.

The highlights are here: the sweep of Luther's life, teachings, and the Church which came into being from Reformation times to the present day. Obviously many vital details are omitted, but a surprising number of them are packed into this single volume. Key personalities of national churches are pictured and their influence noted. The transplanting of European Lutheran seedlings of linguistic groups into American soil is described.



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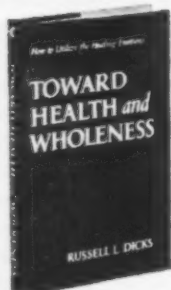


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Ross F. Hidy

### SOCIOLOGY IN RELIGION

*Popular Religion*, by Louis Schneider and Sanford M. Dornbusch (University of Chicago, 1958, 174 pp., \$4.50), is reviewed by James D. Robertson, Professor of Preaching, Asbury Theological Seminary.

The fact that books of salvation and inspiration are playing an increasingly significant part in American culture arouses curiosity as to their quality. Authors, seeking an answer to this question, now present their findings—the result of the first systematic study of American inspirational literature. Forty-six best sellers, selected according to specific criteria, were examined intensively (paragraph analysis for the majority) and used as a basis for this study of sociology in religion. The list of writers, showing considerable spread, includes Hannah W. Smith, Harry Emerson Fosdick, E. Stanley Jones, Emmet Fox, Henry C. Link, Elton Trueblood, Norman Vincent Peale, Georgia Harkness, and Thomas Merton.

The analysts find that this literature is unquestionably geared to the world and its affairs, and that its changes of emphases reflect changes in American cultural outlook rather than in religious thinking. The primary design of these religious best sellers seems to be that of instructing society in the pragmatic values of religion. They evidence, it is reported, a pronounced antidogmatic strain with one exception—the dogma of God as a beneficent force is powerfully present throughout. God frequently

appears as peculiarly immanent; rarely as "Wholly Other." With their heavy stress on the use of God it is not surprising that these books are found to reflect in large measure a kind of "spiritual technology," an instrumental attitude toward religion involving an emphasis on techniques. Other findings tend to be consistent with these general trends. For instance, man is almost always seen as inherently good; the conception of God as judge receives little attention; Protestant writers show small eschatological concern; and teleological views of nature are weak and subdued.

That the content-analysis technique involved the researchers in some difficulty is evident when at times they feel the need of singling out for special treatment Fosdick, Jones, Trueblood, and the Roman Catholic writers. The study will contribute to a better understanding of the contemporary American culture pattern. The preacher who reads this volume will find it hard to refrain from alluding to it in his next sermon.

JAMES D. ROBERTSON

### BAPTIST PREACHING

*Southwestern Sermons*, compiled and edited by H. C. Brown, Jr. (Broadman, 1960, 212 pp., \$3.75), is reviewed by Andrew W. Blackwood, Professor Emeritus, Princeton Theological Seminary.

In celebrating the fiftieth year of the largest Protestant theological seminary in America, Professor Brown has issued 32 messages from his colleagues at Fort Worth. He has done his work unusually well. In substance and form the sermons show loyalty to Scripture and doctrine, zeal for evangelism and nurture, and ability to preach "popularly" to people like those who heard the Master gladly.

The book combines biblical truth with current materials, and shows variety and balance with reliance on divine power and human persuasiveness. These men preach the Gospel to meet current needs and in thought-forms of today. Such seminary ideals go far to explain the past progress of the Southern Baptist Church.

In his *Memoirs*, former President Sampey of Southern Baptist Theological Seminary at Louisville wrote that up to date (1945) "with the possible exception of four men, all the members of the faculty have been primarily preachers. . . . Dr. Broadus went so far as to say that no one was qualified to be professor in a theological seminary unless he preferred to preach." This is the Southern Baptist spirit! ANDREW W. BLACKWOOD

## CATHOLIC CANDOR

*The Papal Princes*, by Glenn D. Kittler (Funk & Wagnalls, 1960, 358 pp., \$4.95), is reviewed by Walter M. Montano, President, Western Hemisphere Evangelical Union and LEAL (Evangelical Literature for Latin America).

The anticlerical denunciations of the French Revolution era, and the vitriolic writings against the scandalous abuses perpetrated by the hierarchy of the Roman Catholic church in the Middle Ages, all seem to be exceedingly mild and opaque compared with the disclosures that this book contains.

The most interesting aspect of Glenn Kittler's book is that in 1960, his critical commentary is still appropriate and applicable. It is not written by a hostile anti-Catholic writer, but amazingly by a loyal son of the Roman Catholic church, and it bears the official endorsement of that church as well as the Imprimatur of Cardinal Spellman.

It takes us to the age when maneuvers and schemes among cardinals and popes were the order of the day, when the preferential position in which the illegitimate sons of some of the popes were placed only contributed to the decadence of the Roman Catholic system. Far from convincing the reader that the popes were elected by the Holy Spirit, the author describes the political craftiness and simoniacal practices which bred even the excesses of crime and murder by cardinals and popes.

"Example: Cibo, as Pope Innocent VIII, gave the red hat to the thirteen-year-old son of Lorenzo de Medici. . . . He invited his two illegitimate children to move into the Vatican. . . . The moral state of the cardinalate was now at its nadir. . . . They were a fast crowd, devoted more to parties, luxury, supporting humanists and selling papal bulls than to their ecclesiastic duties. The Pope's bastard son was in the midst of it all. . . . Much of this was responsible for the moral decay that swamped the country. . . . Alexander VI had six illegitimate children, two born after he became pope. He was very fond of his children and heaped honors on them. . . . Caesar Borgia, the Pope's third son, was made a cardinal and appointed to command the papal armies. . . . What Caesar could not acquire by combat he acquired by treachery. A vile, conniving, unscrupulous man, he became the epitome of crookedness for all time" (pp. 205, 206, 209, 210).

In a burst of intellectual honesty, the author declares that this state of things demanded a change, a reformation, and, "Martin Luther was to be a thorny problem for many years. And yet he was the best thing that could have happened to the Catholic church, in terms of the internal changes he indirectly effected" (p. 218).

Unlike most Roman Catholic writers, the author of this book presents an impartial picture of Luther's personality.

"He was an intelligent, clever, well-read young man, and extremely capable. Although he was of peasant stock, his family could afford to educate him. . . . He attended excellent schools and won good grades" (pp. 214-215).

With the exception of a few statements that cannot be documented, such as the writer's effort to establish a papacy derived from Peter, the book is not only instructive but enlightening and faithful to historical facts.

At a time when we hear clamoring from neo-Protestant circles to reach avenues of communication with the Roman Catholic church, with the ultimate aim of reunion with Rome, this book should be illuminating to Protestants and Roman Catholics alike. **WALTER M. MONTANO**

## CALVIN AND BARTH

*Calvin's Doctrine of the Knowledge of God*, by T. L. Parker (Eerdmans, 1959, 128 pp., \$3), is reviewed by Professor Knudsen, Instructor in Philosophy, Westminster Theological Seminary.

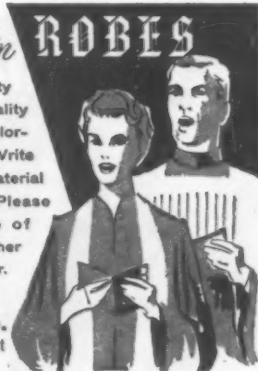
The controversy of the early 1930's between Barth and Brunner is not dead, at least in the mind of T. H. L. Parker. In the above interpretation of Calvin's doctrine of the knowledge of God, Parker discovers that the Reformer is congenial to Barth's position on natural theology. In an appendix he criticizes the Calvin interpretation of Edward A. Dowey (*The Knowledge of God in Calvin's Theology*, Columbia University Press, 1952), for allowing, in line with Brunner, too great a place to nature.

Like Dowey, Parker organizes his discussion around the *duplex cognitio domini*, dealing first with the knowledge of God as Creator and then with the knowledge of God as Redeemer. He desires, however, to see a more intimate connection between them. From nature it is impossible to gain a knowledge of God. The light of nature is sufficient only to render man without excuse. God is known only by way of his own supernatural self-revelation.

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Parker has many excellent things to say about revelation. He sees that the problem of the knowledge of God is that of revelation (p. 70). There are solid discussions of faith in the context of revelation. Unlike Dowey, he commends the formal principle of the Reformation, the sole authority of Scripture (p. 44). He allows for the verbal character of revelation (cf. p. 45), and he stresses sound teaching (p. 45) and doctrine (p. 47). Though he speaks of the hiddenness of God in his revelation, by which he means that all revelation is analogical and sacramental, he does not deny that God can speak directly to man (p. 81).

We also agree with Parker's stress on the self-authentication of the Scriptures and the continual witness of the Holy Spirit. To insist on these points is itself good. A sound view will not hold that the Scriptures, once having been inspired by the Holy Spirit, are now understood apart from his continual testimony to them. Furthermore, the Word of God, as the final court of appeal, is self-authenticating (*autopistos*).

But just at these points we discover that Parker has not decided clearly between the position of Calvin and that of some of Calvin's contemporary interpreters. Parker quotes profusely from Calvin, and his comments on the Reformer are often very apt; but at times his interpretation reflects a spirit more like that of Barth than that of Calvin himself.

According to Barth, revelation and the content of revelation are self-authenticating, carrying their evidence in themselves. But for Barth faith hears the Word of God in the merely human words of the Bible, which though merely human and subject to error, are nevertheless the vehicle for God's revelation.

Parker himself appears to take a higher view of inspiration than Barth. He quotes Calvin with approval when the Reformer says of Scripture that "... it obtains the same credit and authority with believers when they are satisfied of its Divine origin, as if they heard the very words pronounced by God himself" (p. 97). Parker further quotes Calvin when he says that God's true messenger must be received with as much reverence as God Himself. "The teaching, then, which is put forward in the name of God, ought to be as authoritative . . . as if God Himself had revealed His majesty before our eyes" (p. 97).

It is surprising that Parker then takes a position concerning the witness of the Spirit that undermines Calvin's views. Calvin is said to teach that the Spirit has such a relation to the Word that the

Scriptures become the Word of God through his activity (cf., pp. 48, 48-49, 92, 93, 107, 114). In a way that is currently fashionable, Parker says that all revelation is redemptive (p. 70) and he speaks of preaching as a possible medium of divine revelation (p. 98). Do we not discern the influence of Barth when Parker says that it is by the power of the Holy Spirit that the words of men become the Word of God (p. 98)?

We believe that it is the outstanding fault of a book with many fine qualities, that there is an oscillation between the exposition of Calvin and a dependence upon Barth. In the reviewer's eyes this clash of Calvin and Barth is all too apparent.

Calvin relates how the Israelites were chided by Moses, when they had not listened to his teaching, for having been rebellious against the mouth of God. It is clear from Parker's own exposition of Calvin's statements that Calvin equates the words of Moses with the Word of God. This was the case because Moses did not speak the "words of men," or a figment of the human imagination, but the oracles of God. Thus Calvin writes, "So we see how God wishes His Word to be received in such humility when He sends men to declare what He commands them, as if He were in the midst of us" (p. 97). It is therefore strange when Parker, in an effort to expound Calvin's position, says, "... the words of the preacher must not be taken to be synonymous with the Word of God. The distinction between God and man must not be blurred" (p. 97). But this is to read a typically Barthian problematic into Calvin. Indeed Calvin was interested in not blurring the distinction between man and God. But Calvin's problem here is not that of distinguishing between God and man; it is of distinguishing the divine words uttered by men, that is, the words which are the oracles of God, from the "human" words uttered by man, that is, the words which are the product of human imagination. It is therefore misleading to represent Calvin as holding that words spoken by man, from whatever source, become the Word of God only through the sovereign activity of the Holy Spirit. Calvin only says that the oracles of God spoken by man should be received as if God were speaking them himself. It is certainly misleading when Parker reorients Calvin's problem and talks as if Calvin meant that what man says is the Word of God, only if the Spirit sovereignly chooses to use these human and fallible words as his instrument, transforming them into revelation.

In discussing the relationship of Calvin to the new Reformation theology of Barth and Brunner, Dowey shows clearer vision. Even more than Parker he would see in the new Reformation theology a rediscovery of the true Calvin. But Dowey clearly recognizes that if Barth and Brunner are to be regarded as having brought to light the true genius of Calvin's theology, this true genius must be distinguished from another line of thinking in Calvin himself which provided a foundation for Calvinistic orthodoxy and its view of verbal inspiration. Thus Dowey forcibly chooses for the new Reformation theology and against the formal principle of the Reformation and verbal inspiration (cf. Dowey, *op. cit.*, pp. 161, 163). It is only by way of inconsistency that Parker desires to see in Barth a worthy interpreter of Calvin's thought (cf. p. 43, note), while he nevertheless quotes freely and with approval the very orthodox views of Calvin himself.

Another general criticism of Parker's book is also in place. The book is a theological one, and not an especially popular one at that, which quotes from the Greek, Latin, and Old French without translation. Because of its brevity, however, one misses in it the elaborate support of the author's position which one would expect. If the book had been longer, the author might have considered certain problems more extensively.

ROBERT D. KNUDSEN

#### FACT OF REVELATION

*The Old Testament View of Revelation*, by James G. S. Thomson (Eerdmans, 1960, 107 pp., \$2.50), is reviewed by G. Douglas Young, Dean and Professor of Old Testament Literature and Interpretation, Trinity Theological Seminary.

This is a clear, simple, readable discussion of the fact of Revelation and the media through which it was given, together with a treatise on "The Word of the Lord" and "The God of Revelation." It is good to be able now and again to pick up a brief concise positive statement on these topics. Little of a polemic nature is included in this volume. It is not apologetic but declarative. "And all of man's unaided efforts to arrive at a knowledge of the invisible God end in failure. If God does not reveal himself to man he remains unknown to man." The two chapters which discuss some of the attributes of God might be considered devotional literature at its best. All chapters are well enforced with references to Scripture.

G. DOUGLAS YOUNG

#### BIBLICAL INSPIRATION

*Explore the Book*, by J. Sidlow Baxter (Zondervan, 1960, 6 volumes, 1600 pp., \$19.60), is reviewed by Wilbur M. Smith, Professor of English Bible, Fuller Theological Seminary.

When one who believes in the full inspiration of the Scriptures, after engaging for some 30 years in effective Bible teaching and biblical preaching on both sides of the Atlantic, gives us a work of some 1600 pages, setting forth the basic theme of each of the books of the Bible, we may expect something of value, and that is certainly what we have in this six-volume work by the well-known Dr. J. Sidlow Baxter, for many years minister of Charlotte Chapel, Edinburgh. The work varies in value; for the Old Testament his treatment of Zechariah is the best, at least of the prophetic books, and his discussion of the principal subjects of Ephesians is the best of his New Testament studies. In addition he has given us an excellent chapter, for example, on the different aspects of the humanity of Christ as set forth in the Gospel of Luke, and a very satisfactory treatment of the Apostolic Benediction in II Corinthians 13:14. The gifted writer frankly faces the problems of the first chapter of the Book of Ezekiel, and in the eight pages he devotes to this he has brought forth some excellent truths.

There are, however, some shortcomings in this work. Now and then the headings are incorrect. The larger part of Ezekiel 25-39 is of course devoted to the restoration of Israel, and therefore is not accurately titled "Future Destinies of the Nations." Few would agree that the subject of I Corinthians is "The Gospel and Its Ministry," for, as everyone knows, this Epistle has reference to the church and some of its problems. The author devotes six pages in an attempt to prove what cannot be proved, that the "days" of the first chapter of Genesis are 24-hour periods, and in his treatment of the Epistle to the Hebrews, of a little over 20 pages, one regrets that six of these pages are given over to a defense of Pauline authorship, when the identity of the author of the Epistle, really unknown, makes little difference in its interpretation.

There are some amazing disproportions here. Why should as much space be given to the five chapters of the Book of Jonah as to the total amount of space assigned to the 20 chapters of Amos, Obadiah, Micah, and Nahum? More

space is given to discussing the unity of Isaiah than to the exposition of the entire book! One may expect very little help in understanding the profound subjects of the Book of Daniel, when out of 28 pages of text, 21 of them are devoted to matters of authorship and historicity! More space is given to the interpretation of the little Epistle to Philemon than to the 15 chapters of Revelation 6-20. There is a great deal of repetition in the discussion of the Epistle to the Romans. Why should three pages be given to Gideon in the discussion of Judges, and none to Samson? What amazed the reviewer most was that while Dr. Baxter has eight good pages on the parables of Matthew 13, he has absolutely nothing on the great Olivet Discourse, to which the synoptics devote 170 verses.

In spite of these criticisms, these books will be found helpful for Bible students, especially those who are just beginning a more serious study of the Scriptures for their own personal edification. Many of the outlines are most suggestive.

WILBUR M. SMITH

#### BOOK BRIEFS

*Devotion*, by Virginia Ely (Revell, 1960, 128 pp., \$2.50). Twenty-five interpretations of the Christian way of life for use in personal and group worship.

*Heinrich Schütz, His Life and Work*, by Hans Joachim Moser (Concordia, 1959, 756 pp., \$15). Definitive biography of a noted German Christian composer (1585-1672).

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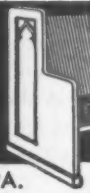
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# Bible Book of the Month

## I TIMOTHY

THE FIRST EPISTLE to Timothy is one of the three writings of St. Paul which are known as the Pastoral Epistles. This title was first applied to these Epistles in the eighteenth century. The name is very appropriate, since the aim of the Epistles was to give advice on matters of church organization to those who were in positions of responsibility in the church, and to whom the pastoral care of the various classes in the Christian community was entrusted. In a very real sense we have in I Timothy a short minister's manual which treats of the office, qualifications, and duties of the Christian pastor.

### HISTORICAL SETTING

The historical situation to which I Timothy refers merits some attention. Paul and Timothy had been working together for some time in Ephesus. Paul left for Macedonia (1:3) but hoped to return soon (3:14). Timothy had been left at Ephesus to organize the church, to refute false teachers who had been busy there, and to care for the well-being of "the house of God, which is the church of the living God, the pillar and ground of the truth" (3:15). According to the Letter to Titus, Paul had been to Crete and had left Titus there to "set in order the things that are wanting, and ordain elders in every city" (Titus 1:5); later on Titus had to come over to Paul at Nicopolis, where Paul had determined to stay for the winter (3:12). According to II Timothy, Paul was a prisoner in Rome (1:8, 16-17; 2:9). He had already answered before the tribunal once, being forsaken by his friends, but God had delivered him "out of the mouth of the lion" (4:16-17). Only Luke was with him now. Titus had departed from Rome to Dalmatia (4:10), and Tychicus had been sent to Ephesus. Trophimus had been left sick at Miletus (4:20). This, in short, was the historical background from which the Pastoral Epistles were written.

None of the situations described here, however, fits in the picture of the life and travels of Paul as we know them from Luke's description in the Acts, or from the other Pauline writings. This has given occasion to some scholars to deny the Pauline authorship of the Letters, and to doubt their authenticity. According to the Acts, Paul had been at Ephesus with Timothy, from which place he sent

Timothy to Macedonia, and did not leave him at Ephesus after his own departure to Macedonia (see Acts 20:1 f.; 19:21, 22). This could not, therefore, be the same occasion to which I Timothy 1:3, 4 referred. According to Titus, Paul had been at Crete and Nicopolis for extended missionary work, of which Acts, however, makes no mention. According to II Timothy, Paul had been at Corinth, Troas, and Miletus, but his visits there cannot be the same as recorded in Acts 20:2, 5, 15 f. According to Acts 21:29, Trophimus left for Jerusalem together with Paul, but in II Timothy 4:20 he is mentioned as being left sick at Miletus.

Are we driven to the conclusion that these letters are not from Paul? There is another and more satisfactory solution. The pastoral writings were composed during a major missionary enterprise of Paul, of which the Acts, which take place after his release from imprisonment in Rome, following his appeal to Caesar, make no mention. The journeys and work of Paul mentioned in the Pastoral Epistles cannot be dated in the period covered by Acts, but took place between his "first" and his "second" imprisonment to which II Timothy refers (1:8, 16-17).

That such was the case is borne out by the almost unanimous patristic testimony and tradition. Clemens Romanus, for instance, writing from Rome to Corinth (95 A.D.), asserts that Paul, after instructing the whole world (Roman empire) in righteousness, "had gone to the extremity of the West (was that Spain? compare with Romans 15:28) before his martyrdom." The Canon of Muratori (170 A.D.) alludes to "the journey of Paul from Rome to Spain"; and Eusebius (beginning of the fourth century) clearly formulates the tradition as follows: "After defending himself successfully, it is currently reported that the Apostle again went forth to proclaim the Gospel, and afterwards came to Rome a second time, and was martyred under Nero."

If this was so, and facts seem to bear it out, then the Pastoral Epistles reflect the historical situation in which they were written as belonging to the period after 62 A.D., and before the Apostle's martyrdom in 66 or 67 A.D.

### AUTHENTICITY

The internal evidence, that the writer calls himself Paul (I Tim. 1:1; compare

with II Tim. 1:1; Titus 1:1), and that there are many personal references contained in the Epistles, is confirmed by the external evidence that Paul was the author. The witness of the early Church to Pauline authorship of these particular Epistles and their place in the canon of the New Testament, is early, clear, and as unhesitating as that given to other Epistles of Paul. With the exception of the Canon of Marcion, the heretic, in the second century (which omits the Pastoral Epistles along with three Gospels and several other canonical N. T. writings), the Pauline authorship is endorsed by the Canon of Muratori (170 A.D.) as well as by Clement of Rome, the Epistle of Barnabas, Clement of Alexandria, Tertullian, and so on. And it was not before the nineteenth century that the authenticity was doubted or questioned.

Objections to the Pauline authorship were based on the ground, firstly, that the Letters could not be fitted into the history of Paul's travels as recorded in the Acts; secondly, that they reveal a more advanced church organization than we find in the rest of the New Testament, and presumably too advanced for Paul's day; and thirdly, that the language of these Epistles differ in many respects from that of Paul's other recognized Epistles.

We need not go into much detail here. The first point has already been treated in our discussion of the historical setting. As to the second, the ecclesiastical objection is based on the fact that the Letters make mention of bishops or overseers, and elders or presbyters, and deacons in what seems a firmly established church organization of a later day. However, already on his first missionary journey Paul was ordaining elders in every city (Acts 14:23); in his Letter to the Ephesians he refers to pastors and teachers (Eph. 4:11); in Philippi bishops and deacons were serving the church (Phil. 1:1); and, after all, it was a very simple organization with these few offices in which bishops and elders were interchangeable terms (Titus 1:5, 7), not yet reflecting any sort of episcopal hierarchy as was the case in later ages.

The linguistic objection to the Pauline authorship is based on differences in style and vocabulary with the usually recognized Pauline writings. This has been regarded as a strong evidence against the authenticity and genuineness of the Pastoral Epistles. Harrison (in his *The Problem of the Pastoral Epistles*) mentions 175 *hapax legomena* (words occurring only once in the New Testament)

in the Pastoral Letters of which I Timothy alone has 96. This however cannot be a conclusive criterion. The statistical method for proving or disproving authenticity of writings cannot be regarded as convincing. The Letters of Paul differ largely from one another according to subject and mood. Vocabulary as well as style are determined by a large number of personal factors. A man's vocabulary may change with the passing of years, or a writer's amanuensis may be a different person each time. Statistically speaking, a similar objection to authenticity can be launched against any of Paul's Letters. Each has a significant number of *hapax legomena*: I Corinthians has 100, II Corinthians has 91, Romans has 94—461 in all for his first ten recognized Epistles. Moreover, there is no contradiction in any of the Pastoral Letters against anything Paul has written in his other Letters. All are true to the spirit and genius of the great missionary apostle.

#### CONTENT

The key word of this Epistle seems to be in 3:15: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." This practical motive is obvious throughout the Epistle. The Letter can be divided into three parts:

1. Duty towards vindication of the sound doctrine in the church against error and heresy (1:3-20).

2. Regulations for the organized life of the church (2:1-3:16) as regards public prayer (2:1-8), the place and duties of women in the church (2:9-15), and the qualifications for office-bearers in the church, bishops and deacons (3:1-16).

3. The walk and work of the minister in the church (4:1-6:19) as exemplary servant of Jesus Christ (4:1-16), in his relation to individual members of his flock—older people, widows, elders, slaves, and the rich (5:1-6:2 and 6:17-19), and his duty toward the evil and also his calling to a holy walk (3:3-16, 20-21).

#### TEACHING

The Letter focuses attention on three main subjects. The first is church organization. The church is the house of God (3:15). The offices therein are those of bishop, elder, and deacon. Bishop and elder seem to signify the same office, for the duties assigned to each are identical (compare I Tim. 3:2-7 with Titus 1:5-9). There are various fixed places of worship where prayers are offered (2:1, 8), the Word is read, and preaching is done (4:13, 16). Some elders are entitled to

preach (5:17), whereas all bishops have to watch over the interests of the church, combat error and heresy, and see that discipline is enforced (3:2; 5:20).

The second subject is false teaching or heresy within the Church. There seems to have been some Jewish error allied with Gnosticism which presented a grave danger to the Church, which stood in contrast with the apostolic teaching, the doctrine according to godliness and true faith. The seducers are false teachers of the law (1:7), given to fables and genealogies (1:4-7); and as gnostics they teach a rigid ascetism, renounce marriage and the use of certain foods (4:3, 7-8), and profess a science (gnosis) falsely so-called (6:20), thereby departing from the faith and inclining to evil (4:1-2). The warning is sounded against this sinful heresy on several occasions in I Timothy and the other Pastoral Letters.

The third subject concerns qualifications for office-bearers. Special emphasis is laid on the spiritual nature of offices held in the church of God. Only holy men may exercise holy offices. A high standard of spiritual life and consecration to the cause of God is required. The aspirants must first be proved (3:10). Bishops must be blameless, vigilant, sober, of good behavior, not given to wine or covetousness, monogamous, apt to teach, having a good report from them that are without (3:1-8). Deacons likewise must lead irreproachable lives, and their wives must be of the same caliber (3:8-13). These are high demands for a high calling! Yet especially in church service must God be honored in sincerity.

#### COMMENTARIES

The following commentaries on the Pastoral Epistles will be found useful: Calvin, *New Testament Commentaries* (1833); Alford, *The New Testament* (ed. 5, 1863); Ellicott, *The Pastoral Epistles* (ed. 4, 1864); Plummer, *Expositor's Bible* (1888); Wohlenberg, in Zahn's *Kommentar zum N.T.* (1906); White, in *Expositor's Greek Testament* (1910); M. Dibelius, in Lietzmann's *Handbuch zum N.T.* (1913); Parry, *The Pastoral Epistles* (1920); Lock in *International Critical Commentary* (1924); Bouma, *De Brieven van Paulus aan Timotheüs en Titus* (in: Komm. op het N.T.) 1942; Jeremias, *Die Briefe an Timotheus und Titus* (in: Das N.T. Deutsch) 1953; Simpson, *The Pastoral Epistles* (1954); Guthrie, *The Pastoral Epistles* (in: Tyndale N.T. Comm.) 1957.

JAC. J. MULLER

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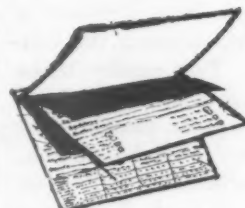
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## REVIEW OF

# Current Religious Thought

HERMAN DOOYEWEERD'S NAME is not as well known in the English-speaking world as, in view of the significance of his thought for our day, it deserves to be. A man of phenomenal erudition and gracious personality, Dooyeweerd, now 65 years of age, is not only one of the most distinguished Dutchmen but also one of the profoundest thinkers now living. For more than a third of a century he has been Professor of the Philosophy of Law in the Free University of Amsterdam. There, as intellectual heir of Abraham Kuyper the famous founder of the Free University and one-time Prime Minister of the Netherlands, Dooyeweerd has developed a specifically Christian philosophy which is exerting an extensive influence in Western Europe.

Of Dooyeweerd's numerous published works, the one of greatest interest to the world of Christian thought is his three-volume *Philosophy of the Idea of Law* (*Wijsbegeerte der Wetsidee*), published in Holland in 1935-36, an English translation of which appeared in America under the title *A New Critique of Theoretical Thought* between the years 1953 and 1958. Two smaller books, which in measure may serve as an introduction to Dooyeweerd's thought, have appeared in America in English, namely, *Transcendental Problems of Philosophic Thought* (1948) and *In the Twilight of Western Thought* (1960).

¶ No student of philosophy can fail to acknowledge the plain fact that there is profound disagreement between the different schools of thought even with regard to the most fundamental principles of philosophy. The multiplicity of divergent philosophical "isms" is itself testimony to the fact that they cannot result from a genuinely critical attitude of thought. Indeed, we are here confronted with the undeniable confutation of the common belief in the autonomy and self-sufficiency of natural (fallen) reason.

The mainspring of philosophy, as such, is the desire to provide a theoretical total-

view of reality which will show the coherence of the universe and the meaning of existence. Dooyeweerd contends that "we can only escape from the crag of fundamental relativism if the transcendental critique has an absolute standard of truth, by which every subjective presupposition, at least in so far as it touches the absolute truth, can be tested."

The key to the solution of the problem concerning the nature of the true starting-point of man's theoretical thought and the systems it constructs is to be discovered in self-knowledge. This has been admitted since the earliest times. And self-knowledge is, as Dooyeweerd insists, always correlative to the knowledge of God, or to whatever idea of God man may adopt and set up as his absolute. It follows that if a man's idea of God is wrong, then both his knowledge of himself and his philosophical starting-point will also be wrong. Hence not only the variability but also the vulnerability of the different philosophical systems. They proceed from incompatible and erroneous governing concepts. If, however, man has a right knowledge of God, and therefore of himself, the ground motive of his thinking will also be right.

Man's self is the heart, the religious center, of his being. It is the starting-point not only of his theoretical thought but of all his activity. Every sphere of his being is governed by it; none is independent of it. Man in his true selfhood is revealed in Holy Scripture. Here his fundamental constitution is shown to be that of a finite *created* being whose moral and rational faculties reflect the image of God in which he was made. He is shown, further, as a *fallen* creature, in rebellion against his Creator, suppressing the truth about himself and God, pretending to an autonomy which he does not and cannot possess. He is shown, moreover, as a *redeemed* creature, his true selfhood restored and reintegrated through the grace of God made available to him in Christ Jesus. This creation-fall-redemption ground motive revealed

in God's Word is the only starting-point of a philosophy which is true and right. It constitutes also the transcendental criterion whereby all other philosophies may be tested and their errors exposed. It is the only governing concept which is thoroughly self-consistent; whereas all others are crippled by irreconcilable internal contradictions.

¶ Dooyeweerd discerns three religious ground-motives in particular which, apart from the biblical one, have dominated the development of Western philosophical thought. In contrast to the biblical ground-motive, these are essentially dialectical in character, that is, they are compounded of "two religious motives, which, as implacable opposites, drive human action and thought continually in opposite directions, from one pole to the other." There is, firstly, the dialectical matter-and-form ground motive by which Greek thought was shaped and governed. Secondly, there is the ground-motive of nature-and-grace, characteristic of medieval scholastic philosophy and Roman Catholicism, which resulted from an illegitimate attempt to produce a synthesis of the Greek and the biblical ground-motives. And, thirdly, there is the distinctively humanistic ground-motive of nature-and-freedom which has largely governed the development of modern systems of thought, and which has sought to weld into a dialectical synthesis the conflicting concepts of scientific determinism and human autonomy.

Dooyeweerd's objective, in brief, is nothing less than an inner reformation of philosophy in accordance with the principles of the revelation of God's Word. This means that it is radically and ultimately an evangelical objective, though this may not be immediately apparent on every page of his learned and often difficult writings. His work flows from an evangelical heart and a reformed mind, in which the desire is to bring every thought into captivity to the obedience of Christ. Thus Herman Dooyeweerd testifies that "the precarious and changing opinion of our fellow-men is not even comparable with the inner happiness and peace which accompany scientific labour when it is based upon Christ, who is the Way, the Truth, and the Life." PHILIP EDGCUMBE HUGHES